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Selections.

SPEECH OF MR. GIDDINGS.

On January 14th, among cases of private claims, came up a bill to compensate inhabitants of West Florida for property taken, destroyed, and carried off, by United States' troops, under Gen. Jackson, during his incursion in Florida, in 1814.

Mr. Giddings moved that this bill be recommitted, with instructions to report a proviso, that nothing therein contained should be construed to authorize payment for slaves. His speech is thus reported for the National Intelligencer:

Mr. Giddings said that a gentleman not now in his seat (the Hon. William B. Calhoun, of Massachusetts) had intended to present some objections to the bill now before the house. As that gentleman (said he) is absent, I feel it my duty to state such objections as exist in my own mind. In order to be understood, I will briefly relate some historical facts that have a bearing on the subject. As early as 1811, Congress, by secret resolution, authorized the President to take possession of the Floridas, "in case an arrangement could be made with the local authorities of the provinces for delivering possession of the same, or any part thereof, to the United States." By virtue of this act, Gen. Matthews invaded East Florida in the year 1812. While there, the men under his command committed all those depredations which too commonly attend the march of an invading army. They were not restrained by the laws of the territory, nor by those of necessity. They took property which we never furnish for our troops, and for which, when taken from our citizens by our officers or soldiers, we grant no compensation. Nor did they stop here. They went further, and interfered with the *personal relations* of the people, and brought away their slaves. What disposition was made of the slaves, does not appear: I fear they were not restored to liberty. They were probably held in servitude by their captors, and they, or their descendants, are most likely in bondage in that territory, or some neighboring State. In 1814, Gen. Jackson invaded the territory of West Florida, and similar depredations were committed by the troops under his command. In 1818, he again invaded East Florida, where like depredations were committed.

In 1819, the United States, by her then Secretary of State, John Quincy Adams, entered into a treaty with his Catholic majesty, acting by his minister plenipotentiary, Don Onis, by which Florida was ceded to the United States.

The last clause of the ninth article of the treaty is as follows:

"The United States will cause satisfaction to be made for the injuries, if any, which, by process of law, shall be established to have been suffered by the Spanish officers, and the individual Spanish inhabitants, by the late operations of the American army in Florida."

In 1823, Congress passed a law to carry into effect this clause of the treaty. At this time, all departments of the government appear to have concurred in their construction of this provision of the treaty. They limited it to the operations of the American army in 1818, under General Jackson, as its terms plainly import. But I understand that all payment for *slaves*, killed or stolen either by the army or by the followers of General Jackson's camp, was *refused* by the treasury department. The people of Florida, however, were not satisfied with this limitation, particularly those who had suffered under the invasion by General Matthews. They applied for indemnity, also, under the law, and their claims were rejected. They then applied to Congress for relief; and in 1834, another law was passed, for the purpose of extending indemnity to those who suffered losses by the operations of the army under General Matthews, in 1812 and in 1813.

This was an act entirely gratuitous. The losses occasioned by the army, under General Matthews, had not been embraced in the treaty, and Congress went altogether beyond our stipulations with Spain in passing the law of 1834.

Under this law, as well as that of 1823, all kinds of property were paid for, but no payments were made, as I understand, for *persons* who had been either killed or stolen, up to the year 1838, when the Secretary of the Treasury found himself so strongly beset by slaveholders, who claimed to have lost slaves during the campaigns in East Florida, under Gen. Matthews and Gen. Jackson, that he referred the subject to the then attorney general, Felix Grundy, who seems to have arrived at the very satisfactory conclusion, that men were *property*. (vide opinions of the attorney general, vol. vi. ex. doc. 2d session, 26th Congress.) He seems not only to have considered men as property, but he appears to have supposed that stealing them constituted a part of the operations of our armies in Florida. This learned opinion was deemed satisfactory, and the doors of our treasury were thrown open to the slaveholders, and the money acquired by the toil of northern freemen was handed over in payment for the bones and sinews of their fellow-men.

This, sir, is the history, and we are now asked to take another step, and pay for the losses sustained in West Florida by reason of the invasion of Gen. Jackson, in 1814. We are, by this bill, not only asked to pay for all property used, taken, and destroyed by his army, and by the followers of his camp, but we are asked to pay for the slaves killed and stolen by his army, and those who followed it.

The house will bear in mind that the government holds itself responsible only for the *authorized* acts of its agents. The commander of an army may impress provisions for its support, if they are not furnished by the government; or he may impress teams to transport his baggage and arms, when they are not otherwise provided. But he cannot go beyond that, and take property not allowed to an army by the laws of the country. If he take my family pictures, or any other articles which we do not ordinarily provide for our armies, it is a trespass, for which *he alone* is liable. As before remarked, I understand that property of every description was paid for under these acts of Congress, whether it was taken by order of the commanding officer, or by the followers of the camp, or whether it was property ordinarily allowed to an army, or such articles as we never furnish to our troops.

This practise of the government with our own citizens is the same as in private life. If our agent keep within the bounds of his authority, we hold ourselves responsible for his acts; if he transcend his authority, we are not bound. Now, if the house desire to go further than we have been accustomed to go with our own citizens, and grant to the people of Florida indemnity for all acts committed by our army, or by those who followed the camp of General Jackson, upon property which they were authorized to take, or upon that which they had no authority to take, I shall not object. It is to that feature in the bill which seeks to grant to the people of West Florida indemnity for the *slaves stolen* by the army, and by the followers of the army, under General Jackson, in 1814, to which I object. I oppose this provision of the bill, for the reason that it seeks to overturn the entire practise of Congress since the adoption of the Constitution; and, in my opinion, is in palpable violation of the constitutional rights of the people of the free States. It is, therefore, an unyielding sense of duty that constrains me to oppose the passage of this bill—a bill which is to take from the pockets of my constituents, and of the people of the free States, their money, and apply it in payment for *human flesh*. I do it from no wish to stir up strife, by agitating what is generally called "*the delicate question*," but I do it in defense of the constitutional rights of the people of the free States. I deem the subject of paramount importance to the nation, and particularly to those States.

I have had no agency in bringing forward this bill. That has been done by others. Its passage is urged upon us, and we must silently permit it to become a law, or we must array ourselves in opposition to its further progress. Gentlemen from the free States must select the position which they desire to occupy. They must, by their votes, aid in taking money from the pockets of their constituents, and handing it over to those who claim the bodies, the flesh and blood of their fellow-men as *property*, or they must stand forth in defense of the interests and the honor of the northern States, and of the federal Constitution. I will remark further, that these questions of the constitutional rights of the people of the several States in regard to slavery, are pressing upon us from so many directions, that their discussion cannot much longer be delayed. The number of bills now upon our calendar which involves those questions, forbids all hopes of suppressing the agitation of this matter. Again, if we look for a moment to the various parts of the Union, and mark the feeling that exists both at the North and at the South, the intensity of which is increasing daily, from conflicting interests and collisions of supposed rights, we must conclude that every dictate of patriotism impels us to the speedy adjustment of these difficulties. This feeling is constantly gathering strength throughout our country, and every delay will add to its already accumulated force, and will increase the difficulties of allaying it. I therefore deem the present time the most favorable for adjusting those difficulties, from which we have so long shrunk with a tremulous delicacy. If, however, we have not the moral courage to meet those important questions in this hall, and to decide upon them as statesmen and patriots, it requires no inspiration to foresee, that the people will assume to themselves the responsibility which they have assigned to us. I shall not presume to predict the manner of the adjudication, nor when that event shall take place.

Sir, if we pass this bill, shall we not add to the feelings of the North, which have already reached a point where they cannot be trifled with? I ask gentlemen of the North whether they are prepared to take the money of their constituents, and pay for slaves killed by the army of General Jackson, or stolen by the followers of his camp? Are gentlemen of either political party from the free States prepared to thrust their hands into the pockets of their constituents for money to hand over to the slaveholders of Florida, as a compensation for slaves? If, sir, we are prepared to do this, let us do it openly and fearlessly; let us place ourselves before the world in that attitude; let there be no dodging or skulking; let us say, by our acts, that we think our constituents will submit to it, that they have not the spirit to resist, nor the independence to oppose such violations of their rights; let this be made the issue, and the result will not be doubtful. In all sincerity, I ask southern gentlemen if they believe we can compel the sturdy sons of liberty at the North, whose fathers and brothers fell in the late war, and who were thrown pennyless upon the world, to contribute a portion of their property, acquired by toil, to pay the slaveholders of Florida for negroes enticed away by the followers of General Jackson's camp? If we pass this bill in its present form, we shall adopt a new principle into our legislation—one that has not heretofore been known in an American Congress—one that, up to this day, has been denied and repudiated by this house. I trust that gentlemen will notice this important fact, and that they will be prepared to say, by their vote upon the passage of this bill, whether they are willing to overturn the principles which have guided our national legislation for more than half a century. I am not prepared to go into a minute examination of all claims for slaves that have been presented to Congress since the adoption of our Constitution. The leading cases were ably examined by my highly-respected predecessor, the Hon. E. Whittlesey, in a report which he, as chairman of the committee of claims, made to this house, in 1830, (vide 3d vol. reports, 1st session, 21st Congress, No. 401.) I will send this report to the clerk's table, with a request that he will read it to the house. [The clerk here read the report of the committee of claims, made upon the memorial of Francis Larch. When the reading was closed, Mr. Giddings resumed.]

The case presented by this report is one of the very strongest character. Francis Larch owned a slave, which he held as property, under the laws of Louisiana. This slave, while driving a horse and cart belonging to his master, was, on the day of the battle of New Orleans, *impressed*, with the horse and cart, into the public service, by order of the commanding officer. During the battle, the slave and horse were killed, and the cart destroyed by cannon shot. Mr. Larch applied to Congress for compensation. The committee of claims, composed of members both from the slave and the free States, reported *unanimously* in favor of paying for the horse and cart, and against any compensation for the slave. They came to this conclusion after learning, from the register of the treasury, that slaves had never been paid for by the federal government during the revolutionary war, nor since that period, and after a careful examination of the action of the house upon this question whenever it had come before them. I commend to the notice of gentlemen the action of this house in 1816, when an attempt was made to grant indemnity for slaves killed in the public service. This attempt was opposed by several southern members, among whom was Mr. McCoy, of Virginia; and such was the force of reasoning brought to bear against the application, that only forty members voted for it. We have the authority of this report, made by Mr. Whittlesey, that, up to the year 1830, no payment for slaves killed in the public service, or otherwise lost to their owners, had ever been authorized by Congress. I have carefully examined the proceedings of this body since the date of this report, and so have other gentlemen, but we have found no instance in which Congress has acknowledged any obligation resting upon the United States to pay for slaves. On the contrary the records of the committee of claims show conclusively that, up to the present Congress, that committee, from 1794, (the date of its earliest record,) has rejected every claim presented to them for compensation on account of slaves lost in the public service, whether they had been impressed into the service, or had entered it by consent of their masters. I therefore say, without hesitation, that, from the meeting of the first Congress, in 1789, up to this day, the practise of Congress on this subject has been uniform. All applications for indemnity for the loss of slaves have been rejected, without exception; and I appeal to gentlemen to maintain inviolate this usage, which, by universal consent, has now become law with us. Lay not violent hands upon a rule thus sanctioned by the wisdom of our predecessors for more than fifty years.

The report which has been read, speaks of it as "a delicate question," and of "adding to the excitement already existing." The committee, like other members, were in the habit of approaching this subject with a kind of horror which their imaginations seem to have thrown around it. They appear to have been unwilling to examine in detail the principles on which they based their report; but the precedents were established by those who assisted in framing the Constitution. Their examples have been approved and followed, down to this day, and in my opinion should not now be departed from. Those sages and patriots who framed the Constitution, must have understood their own intentions in framing it; and, being guided by the most pure love of country, while subsequently serving in this hall, their decisions on this point are certainly entitled to great weight.

But, overwhelming as the authority of these precedents is, and conclusive as the former practise of this house would seem to be, there are other and far stronger arguments to be drawn from the Constitution itself. But, before entering upon this part of the argument, I propose to examine, briefly, the maxim which prevails so generally in the slave States, that "*slaves are property*." This saying is frequently made by gentlemen from the South, and is sometimes repeated by those of the North. The constitution of Ohio declares that "*man is created free, and is endowed by his Creator with a right to the uninterrupted enjoyment of life, liberty, and the pursuit of happiness*."

This constitution my colleagues and myself have often sworn to support. How, then, we can call man *property*, and say that, as such, he belongs to his fellow-man, is a matter which I cannot readily comprehend. But it is said that Kentucky, and all the other slave States, by their laws, have declared a portion of their people to be the *property* of the others. Here is the conflict between the laws of Kentucky and Ohio. They are at variance with each other, and cannot be reconciled. Yet, sir, as I prefer the doctrine of our constitution, I may enjoy the blessings of liberty while I remain in that State. If I prefer the slavery of Kentucky, I may go to that State, and participate in its privileges, and live under her laws. While, then, the people of Ohio cannot demand of me the adoption of their political faith, that man is endowed by his Creator with the right to enjoy his life and his liberty, neither can the people of Kentucky force upon me, while a citizen of Ohio, the doctrine that man can hold *property in man*. These laws of Kentucky are in force within her territory, but not in Ohio. The laws of Ohio are in force within that State, but have no validity in Kentucky. But it is said that we are bound to consider slaves as property, because this law of the slave States has declared them such. If that be the case, then are the people of the slave States bound to consider man *free*, because the paramount law of Ohio has declared him so. Sir, our law is as binding upon the people of Kentucky as the laws of that State are upon the people of Ohio. We acknowledge no superiority in our sister State, nor do we claim any for our own. We stand upon the same level, enjoying equal rights, and maintaining an equal independence. If she can demand of us a portion of our substance to pay her people for the loss of slaves, may we not demand of her citizens a portion of their wealth to compensate our people for the loss of our sons, our brothers, our husbands, and fathers, killed in defending her citizens (perhaps her slaves) against a foreign enemy? Is the slave more valuable than a freeman? Or is the loss of a slave of more importance to the country than that of a freeman? Has the nation a deeper interest in the lives of slaves than it has in those of freemen?

That difference in the laws of the several States existed at the formation of the Constitution. Had the framers of that instrument intended to have overturned the doctrine of the free States, and of the civilized world in this respect, they would have been likely to leave some evidences of that fact in the Constitution itself, or in the debates of the convention that framed it. The distinction between *persons* and *property* was drawn by the hand of God himself at the creation. That distinction cannot be obliterated by man. "The human form divine" is distinct from all other earthly beings and things. This distinction was sanctioned and established when the voice of the Almighty proclaimed to man, "*Have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth!*"

"This," says Sir William Blackstone, "was the origin of property." It is founded upon the command of Heaven, and is totally unconnected with the laws of our slave States. This marked distinction between persons and property has been observed by jurists, statesmen, and writers, from the earliest antiquity to the present day. In 1776, the Congress of these colonies declared "*that all men are created equal*." The members of the convention that framed the Constitution were profoundly read in natural and municipal law, and well understood this fundamental distinction. Mr. Madison, who is styled "the father of the Constitution," has left on record his opinion, as expressed in the convention. He declared it "*wrong to admit slaves to be property*." We have no intimation that an individual in the convention differed from him. On this point, so far as our information extends, there was no difference of opinion. On the contrary, we have conclusive evidence that the distinction between persons and property was kept up by the language of the Constitution itself. In every instance where that instrument refers to the unfortunate class of people called slaves, they are characterized as *persons*. Thus, in fixing the ratio of representation in the second section of the first article, they are denominated PERSONS. When it grants to Congress power to suppress the slave trade, in section nine, article first, it characterizes them as *persons*. In section second, article fourth, in providing for the recapture of fugitive slaves, they are again styled PERSONS. But in no instance are they alluded to as property.

It would really seem as though these facts could leave no room for cavil as to the light in which the Constitution of the United States regards them. If the opinion of the Supreme Court of the United States could make this question more clear, I might cite the decision of Groves, *vs.* Slaughter, reported in 15th Peters, in which this point came before the court, and it was said by Justice McLean, that although slaves may, by the laws of particular States, be declared *property*, "yet the federal Constitution regards them only as *persons*." But, in my opinion, the language of the Constitution is conclusive, and cannot be made more apparent by argument. In some of the States, slaves are declared property. But the question now before us is, do these laws overrule the laws of other States, and do they supersede the federal Constitution? The constitutions of the free States, that of the federal government, the opinions of the civilized world, the hand of nature, and the voice of God, have distinguished persons from property; and it is now too late for a particular State to overturn these authorities, and force upon us the new principle, that man is *property*, or that property is *man*. It cannot be done. My friend in front of me (Mr. Howard, of Michigan,) says it cannot be done short of a "bill of sale from the Almighty." But, Mr. Speaker, should such an instrument be produced, I would at once *deny its authenticity*.

[Mr. Holmes, of South Carolina, called Mr. Giddings to order for *sacrilege*.

The speaker pro tem. (Mr. McKennan, of Pennsylvania,) decided that Mr. Giddings was not out of order, and desired him to proceed.]

Mr. Giddings resumed. I regret, Mr. Speaker, that any gentleman should permit his feelings to become excited at what I was saying. I hope to control my own feelings, let others do as they may. I have said what I desired to say, upon the subject of man holding man as property. There is, however, another view of the question, to which I wish to call the attention of the house. It is this: that we do not possess the constitutional right to involve the people of the free States in the *expense*, the *disgrace*, or the *guilt* of slavery. With them it is a matter of principle and of conscience. They will not consent to be involved in slavery, unless they are constitutionally liable to be made participators in that institution.

I deny that they are thus liable. I lay it down as a principle well established—one that is not to be denied or doubted, that, by our federal Constitution, no power was delegated to Congress to involve the people of the free States in the expense, the guilt, or the disgrace of that institution. I have, on a former occasion, stated some of my views upon this point; but I trust the house will bear with me, if, upon the present occasion, I again refer to the doctrine which I trust will, at no distant day, be acknowledged as a fundamental principle of this government. In order to be understood, I will refer to the situation of the several States prior to the adoption of the Constitution. At that period, each State exercised supreme and unlimited power over the institution of slavery within its own limits. Each possessed the power to continue or abolish it without interference or interruption from any other power on earth. Virginia held her slaves, subject only to the laws of that State. Massachusetts enjoyed her freedom in the same unlimited and supreme degree. Virginia could not call upon Massachusetts to share with her any portion of the expense, the disgrace, or the guilt of slavery. Nor could Congress, under the old confederation, involve Massachusetts, to any extent whatever, in that institution. If the slaves of Virginia were killed, or lost, or ran away from their masters, her people sustained the loss, if any; nor could they throw any part of it upon the people of Massachusetts. The people of the latter State enjoy their freedom entirely exempt from the restrictions of slavery. Her people were not liable to be called upon to contribute their funds to pay for the bones and sinews of their fellow-men, in violation of their moral principles.

At the formation of the Constitution, the people of each State entertained their own views concerning slavery. The North were opposed to that institution. The South deemed it necessary for their prosperity. The same conflicting views and interests existed at that period that exist at this day. The northern States were anxious for the abolition of slavery. The southern States refused to adopt the Constitution, if, by so doing, the federal government were to have any power over it. Virginia would not entrust her slavery to the control of the federal government, nor would Massachusetts entrust the liberty of her people to that power.

On the subject of slavery, each State, therefore, retained to itself its whole power concerning that institution. Delegating no portion of those powers to the federal government, except the power to legislate so far as to *enable the owners of fugitive slaves to recapture them*. This power was expressly given in the Constitution, and in its existence there is as strong a negative of the existence of all other powers as could have been expressed by any language whatever. It therefore follows, that, at this day, we have no more power to apply to public funds to pay for slaves, than Congress possessed under the old articles of confederation. We have no more power to take a slave from his master now, than the old Congress had. The citizen of Virginia at this day holds his slave as independent of the federal government as he did prior to the adoption of our Constitution. We, sir, possess no more constitutional power to separate the master and slave in Virginia, than we do to sever that relation between persons in India. Nor have we any more constitutional right to involve the people of the free States in the expense of slavery, or in the moral guilt of paying a slaveholder for loosing his grasp upon his fellow-man, than we have to take money from the people of Great Britain for that object. Sir, we should violate the rights of the people of Canada in no greater degree, if we were to compel them to aid in the payment for lost slaves, than we shall those of the free States, if we compel them to contribute for the same purpose. Sir, the right of enjoying our personal liberty, and the right of continuing slavery, were State interests which were never brought into the political copartnership. They constitute no portion of our joint capital; nor can they be reached by the acts of our political firm. We, acting for the joint interests of all the States, cannot interfere with either the slavery of the South, or the liberty of the North. The power to do this has never been delegated to us. Its exercise would be a usurpation—a palpable violation of the Constitution—a subversion of the rights of the people upon whom it is exercised. If we have power to involve the people of the free States in the payment of slaves to any extent, we have the right to exert precisely the same power, and to the same extent, for the abolition of slavery in the slave States. Establish the principle, that we can involve the people of the free States in the payment of slaves, and it will follow that we have jurisdiction over slavery. If we have power to make the free States *pay* for slaves, we have power to say they shall *not* be paid for. If we may interfere to any extent, we may to all extent. If we have jurisdiction over that institution, let us at once exercise it as becomes a nation professing *freedom*. I am ready to take jurisdiction of it, whenever I can satisfy myself that we can constitutionally do so.

When we once commence legislation in regard to slavery, I hope and trust we shall speak of "natural rights," of "human liberty," and of the *crime* of holding our fellow-men in bondage. When we talk of slavery, I trust it will be to execrate it, to abolish it, and not to discuss the propriety of encouraging its continuance, at the expense of this government, and of the free States, or in any other manner.

I move to recommit the bill, with instructions to the committee which reported it, to insert a proviso, that nothing contained in it shall authorize the payment for any slave killed, taken, or carried off by the American army, or any person belonging thereto, or accompanying the same.

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D. L. Child, in a letter to the Liberator, commenting on this speech of Mr. Giddings, says:

There was much restlessness and anger manifested while he occupied the floor.

Mr. Black, of Georgia, would not reply to the gentleman from Ohio as he deserved, and as he would, if his speech had come from any other man. By an act of this House, that gentleman had been stripped of his importance on this subject, and now stood in a condition which precluded that notice of him which he [Mr. B.] would otherwise have bestowed on him. Mr. Black was called to order by Mr. James, of Pennsylvania. Mr. Giddings, however, begged that Mr. B. might be permitted to go on. The speaker, Mr. White, being now in the chair, decided that the action of the House referred to had nothing to do with the subject of this debate, and was not in order. Mr. Black then proceeded to comment on some of the precedents cited in Mr. Whittlesey's report. He attempted to make out, that the cases there cited were those of voluntary exposure of slaves to be killed or injured in the service of the United States; and not of impressment. As this view was not borne out by the precedents, and as he cited no new ones, it is not necessary to take further notice of his speech.

Mr. Levy, delegate of Florida, spoke with great animation in defense of the bill. He denied that there would be any claim for *slaves* lost, if it should be passed. It might then be asked, why object to this amendment? He objected to it, because, with his consent, no such principle should be established. There were no slaves to be paid for; but if there were, the United States ought to pay for them. They had agreed to do so, by the treaty of cession. It was, he said, precisely the same case as that of vessels wrecked on the Bahamas; the slaves on board of which had been paid for by Great Britain.

Mr. Levy was mistaken as to the analogy here. Great Britain consented to pay for slaves so lost, at one time, because then her municipal laws, in the islands where the shipwreck took place, maintained the principle of property in man; but as soon as those laws ceased, and slavery was abolished, then she refused to make any compensation for such loss. Now the relation of the free States to the present question, is precisely what that of Great Britain was to the claims for compensation in the latter case.

The House, though much excited, was, I am told, calm and mild, compared with what it has been heretofore.

Mr. Adams moved the adjournment, and has the floor for next Friday, when the debate will probably be continued.

I ought to mention, in connection with the statement of the vote on the Florida law, that a day or two after that vote was given, Mr. Burnell, of Massachusetts, in complaining of the indifference of the House to claims, and injuries of the obscure and unfriended, and referring to an attempt by him, at the last session, to obtain justice, and to establish real democratic principle, in respect to the right of promotion, for *apprentices in the navy*, said he could get no aid nor attention from the democracy, (so called,) to his efforts to open the door of preferment to those poor boys, against whom, however meritorious, it had been long shut; but let a barbarous law for enslaving men—the citizens of their own free States—demand the aid of this same democracy, and they were ready to give it, with might and main. This produced a great sensation.

From the New-York Express.

PERRY'S LECTURE ON TEXAS.

Messrs. Editors: I noticed in my introductory communication, several complaints, made by the *Reverend Colonel*, against Mexico: how *oppressive* she was, in *liberating* the *oppressed*; how unreasonable, in expecting Texas to obey the national government; and how headstrong, in attempting to enforce obedience.

Another complaint of his *military Reverence*, and the great one of all, is, that Mexico abrogated the State government of Texas, annulled the constitution of 1824, and established centralism in its place.

This great overturn, when properly considered, will be found to be no legitimate ground of complaint. It was the result of one of those revolutions to which Mexico, in its present condition, is so liable, and which those who settle in its territory should take into the account. Many of those who have settled in Texas, emigrated thither while it was under the Spanish government; others, while Iturbide was emperor. Now, in the revolution that threw off the Spanish yoke, and in that which dethroned Iturbide, the advocates of the subverted government had just as great cause of complaint with regard to their lost privileges by those revolutions, as the Texans and other federalists had, with respect to theirs in the revolution that overthrew federalism, and established centralism. The same remark will apply to all revolutions. The successful party acquire the right to rule, and to annul the old form of government, and establish such a one as they think proper. Hence, there is no ground of complaint by Texas, in the case under consideration. Moreover, the State rights of Texas were a mere *temporary boon*, to which she had no original claim, but which one revolution gave her, and another took away. Surely, those who settled in that country when she was under Spain, and Iturbide, had no State rights guaranteed to them, as a condition of their settlement; and those who settled during the confederacy, did so, as has been seen, under a very mutable state of things, without any surety of permanence for a day.

So much, then, for this crowning complaint of Rev. Colonel Perry. Investigated and analyzed, it amounts to nothing at all. It amounts to no more than the complaints of centralists would, were another revolution to uproot centralism, and establish federalism. The unsuccessful party, in all such cases, must bear their defeat with as good a grace as they are able, and let it go at that; but never think of complaining of it as an act of outrage and injustice, or as a violation of constitutional rights. Revolution *makes* and *unmakes* constitutions; but it is absurd to talk of its *violating* them; and consequently, absurd to talk as Col. Perry does.

Speaking of the battle of San Jacinto, the colonel says: "There was much cold blood shed; four hundred Mexicans were enclosed in a circle, and these defenseless men—some of them naked, and some kneeling—begging for their lives, were shot down. The officers could not control their men; and when the cry, 'Remember the Alamo,' and 'Remember Fanning,' was heard, the hour to the Texans was one of vengeance. Finding no mercy, the Mexicans leaped into the river, to escape, but were all shot, except about twenty men."

And are these the chivalric Anglo-Saxon-Americo-Texans, that are so superior to the Mexicans, in civilization; and that were contending for so "pure a faith?" Such men were just fit to have for their General and President, a man like Houston, of whom Col. Perry speaks in the following manner: "He was only driven into the fight, by the threat of his officers to leave him. His men had little confidence in him; he was a drunken, brutal man, and kept sober during the battle, only because he could get nothing to drink. It was only by general sufferance—by the unwillingness of his men to disgrace him—that he had been kept in command of the army, and made President."

Well done, Colonel; I really believe you have told one truth in your lecture—yes, two: this about Houston, and the other, about the cruelty of the Texans, at the battle of San Jacinto. And it shows what kind of a people these Texans are at present, to have recently *re-elected* this same Houston to the presidency.

Texas, so far from being oppressed, enjoyed extraordinary privileges, when connected with Mexico; the revolution was instigated, and principally accomplished, by intermeddling speculators from the United States; and this whole Texan concern is a miserable imposition, from beginning to end.

A history of Texas, as a guide to emigrants, &c. was published in Cincinnati, in 1836, by David B. Edwards, who was formerly preceptor of a seminary in Texas, and who likewise spent a year in exploring that country. This work contains much valuable information, directly to the point now under consideration; of which, together with other sources of information, I very gladly avail myself, on the present occasion.

In the first place, it seems the settlers in Texas were guaranteed in the free exercise of their religion, notwithstanding the unfounded assertions of Col. Perry, and others, that in their revolution they fought for their faith.

In the next place, upwards of one hundred and seventy acres of land were *given* to a family, or an unmarried man, settling spontaneously in Texas as agriculturalists; and emigrant parties, on a larger scale, were treated with proportionate liberality. Upwards of four thousand acres were given to unmarried men when they married, and so on. Instruments of husbandry, utensils for the use of families, and goods to the value of $2,000, were allowed to be introduced free of duty. The new settlers were guaranteed in the possession of their lands, for twelve years, against all claims for former debts. The settlers, on their part, were not to sell or purchase slaves, under the penalty of forfeiting all their rights and privileges; they were not to admit further slaves, under the heaviest penalties, &c. And while the *Mexican* settlers were to pay to the State, by way of acknowledgment, certain dues on lands, nothing of the kind was required of foreign settlers.

Under such auspices, the tide of emigration set in for Texas. The emigrants were hospitably received, and everything went on well, till a new description of emigrants began to appear, who wanted, as Mr. Edwards says, "to receive the property of one government, while they were determined, if possible, *pugnis et calcibus*, to belong to another. The pretensions of this class of Texans," continues he, "have of late years been very much supported by those unconscionable land speculators, who have wormed themselves into the country and its citizens' property, contrary to the expressed laws of the Mexican confederation;" and have illegally wormed in slaves, as he might have added.

It was this class of settlers that caused the difficulties that occurred in Texas; and, by various false representations and demagogue arts, stirred up others to strife and sedition. But notwithstanding there were civil commotions for several years, commencing in 1832, the idea of separation from Mexico, and of Texan independence, was not so much as suggested. Those commotions related to the opposing forms of government—federalism and centralism—which were struggling for the ascendancy.

In 1832-3, the Texans held a convention, drew up a constitution, and petitioned the congress of the Mexican confederation to admit Texas as a member. In their petition, they gave the strongest assurances of attachment to the constitution, and the republic. Stephen F. Austin was sent as a special agent to Mexico, to promote the objects of this petition; and, according to Col. Perry, "was treated with scorn and contempt—denied an audience with the executive—seized—loaded with irons—and cast into a dungeon, where he remained incarcerated for two years." The colonel, however, does not tell the sequel of this mission—namely, that in a letter of Austin's, dated Mexico, August 25, 1834, he stated that the government had remedied the evils complained of in Texas; to which he added the following advice to the Texans: that a public act of gratitude should be expressed by the people, for those remedies that had been applied by the state and general government, to the many evils that were threatening Texas with ruin; that they should discountenance, in the most unequivocal manner, all persons in the habit of speaking or writing in violent or disrespectful terms, or in the language of contempt, or defiance, of the Mexican people, or authorities; and that they should discountenance all violent or disorderly politicians, or men, especially all political adventurers and fanatics. He still further advised them to recognize and obey Santa Anna as president, without meddling with the internal disputes of Mexico. In perfect accordance with this letter of Col. Austin, was the address of the grand central committee of Texas, issued to counteract the misrepresentations of those same "political adventurers and fanatics." They say: "From the information which we have, and which can be relied on with confidence, we assure you that the feelings of the federal government, particularly those of the president, are of the most favorable character towards Texas. We are assured of this fact by our representative, Col. Austin. From the State government, too, we have surely received favors the most liberal, and boons the most free. It has established the trial by jury; it has organized a court specially for Texas. We ask you, then, in the spirit of candor, has the government ever asked anything unreasonable of Texas? If she has, we must, before God and our country, say, we know it not. Has she ever burdened you with taxes, or the performance of arduous, expensive, or perilous duties? Nay, has Texas ever borne any part of the expenses of sustaining the government that protects her citizens—their lives, their liberty, and their property, either in legislation, or in war? When have the people of Texas called upon the government for any law to their advantage, or for the repeal of any law by which they were aggrieved, but what their requests have been complied with?"

Such was the state of things in Texas, as late as November, 1834, the time when the foregoing address was issued. This was after the abolition of slavery, about which Col. Perry makes such ado; after the arrest of the six citizens of Liberty—the attempted arrest of the magistrates of that town—the annulling of their election—and the dispersion of the citizens by Col. Bradburn; after the arrest of citizens by the military power, at Valasco and Nacogdoches; after the imprisonment of Col. Austin at Mexico; all of which cases are paraded, with so much intended effect, by Col. Perry, in his lecture. Thus it appears, that none of these occurrences led to the Texan revolution; and consequently, the use made of them by Col. P. is calculated to make a false impression on the public mind.

Through the mediation of Santa Anna, the contending parties were at length reconciled; new elections took place; and the legislature convened in March, 1835. No Texan revolution thus far. Let us put a pin there—March, 1835.

The *immediate* cause of the revolution, was an immense swindling land speculation. During the previous existence of the opposition legislature of Cohahuila and Texas, a company of land speculators obtained a decree of that body, for the survey of the vacant lands, and they now obtained another for their sale; which lands belonged, not to Texas, but to the Mexican republic. In pursuance of this decree, four hundred and eleven leagues of land were put up for sale; and these speculators, having previously arranged matters, and furnished themselves with cash, bid off the land for $30,000 in hand, or about two cents an acre! It was after this fashion, that this legislature sacrificed the public domain of Mexico; and it was for this, and other kindred acts of legislation, that General Coss made that terrible sweep among them, which Col. Perry so pathetically describes. He says Gen. Coss was sent in command at San Antonio, with an armed force, with strict orders to make prisoners of the governor and legislature, and to dissolve their session with the bayonet; but that most of the members escaped, though the governor, less fortunate, was seized and imprisoned. The colonel did not state *why* Gen. Coss did this; and therefore, as in some other cases, he told but half the story. He did not say, as he should have done, that it was for attempting to swindle Mexico out of her public lands, and for other kindred operations, that this opposition legislature was dispersed. How true is the proverb, "Every man seemeth just in his own cause; but his neighbor cometh and searcheth him!" How different a story appears, after one has heard *both* sides!

The dispersed members of the legislature, and their speculating adherents, raised the war cry, without delay: "Santa Anna has destroyed the liberals of Zacatecas! General Coss has arrested the State congress of Cohahuila and Texas! To arms! to arms! for the Mexicans have declared they will drive every American out of their country!"

It was thus that these flying Solons got up a war party in Texas, in 1835; and being joined by large numbers of their fellow-speculators from the United States, (without whose aid they could have accomplished nothing,) they commenced that revolution, which has resulted in the separation of Texas from Mexico.

OBSERVER.

From the New-York Express.

MEXICAN BONDS IN LONDON.

To the Editors:—By inserting the article from the New-Orleans Bee, touching the Mexican bonds in London, you render the public some service, and do an act of justice to Mexico, which country it has become quite too fashionable to abuse, and oblige

Your obedient servant,
JOHN GRANJA,
Consul General of Mexico.

New-York, Jan. 19th, 1843.

CONSULATE OF THE REPUBLIC OF MEXICO.
New Orleans, Jan. 5th, 1843.

To the Editors of the Bee:—Gentlemen—An article in the Picayune of this day, says:

"Mexican Faith.—English papers, received by the Britannia, announce that a most disreputable fraud has been discovered on the part of the government of Mexico, and the London agents, whereby £600,000 of bonds have been secretly issued, in contravention of the agreement with the English bondholders in the year 1838. The purchase money for the steamships recently obtained from England, has been thus at the cost of the English holders of the bonds."

The Mexican government, which has always acted very honorably towards its foreign creditors, will never deal with them as its detractors suppose. It is known to the world that Mexico allotted them a part of its revenues, much greater than could be expected from its financial situation, and that, notwithstanding this, repudiation has never entered into the minds of the Mexican people.

The article in question makes assertions that are untrue; and the best answer that I can give to it, is to ask you to publish in your valuable journal, an extract from the review of the London money market, published by the Morning Post of the 1st December, as it plainly shows that if unfavorable reports were spread about the Mexican government, and the house of Messrs. Lizardi & Co. its agents in England, they were the work of speculators interested in the fall of the bonds.

You will oblige your obedient servant,
F. DE ARRANGOIZ, *Mexican Consul*.

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Extract from the money article of the London Morning Post of the 1st December.

The sentlement of the half-monthly account engaged the dealers in the foreign market. The differences remaining for adjustment were found to be chiefly in connection with the late Mexican "rig," and they were probably considerable. The "Bulls" are understood to have suffered, but, nevertheless, the account passed over without any manifestation of embarrassment. The bargains for the new account were, generally speaking, of little moment. Mexican stock was done at an advance from 30 3-8 5-8 to 30 3-4 1. This was owing to the receipt, by the chairman of the committee of the Spanish American bond-holders, of a communication, in reply to one of his, from Messrs. Lizardi & Co. in reference to the amount of deferred Mexican bonds in circulation. From this document it appears that the agents have received £5,400,000, but of which only £4,615,-600 have been, or will, without further instructions from the Mexican authorities, be issued by the said firm. The further intimation, that whatever has been done by Messrs. Lizardi & Co. in the conversion business, was strictly in accordance with the instructions of the government of Mexico, is given. The letter was not received by Mr. Robinson, till late in the day. Its contents having, however, become known, seemed to give entire satisfaction to all, except the dabblers who had been speculating for the fall.

All that remains to be said, therefore, is, that if the committee of the stock exchange conceive that a charge of unfair dealing has been made out against Messrs. Lizardi & Co. and the Mexican government, and yet their exertions in the matter are to end where they have begun, a more contemptible exhibition

than they will have made of themselves, is not to be imagined. Every one will conclude that their hostility, formidable as it seemed at first, had no existence after the settlement of the account. Such is the disadvantage, as well to public bodies as to individuals, of pursuing a partial and tortuous line of action.

The correspondence on this business, alluded to above, is as follows:—

[The chairman of the committee on Spanish American bond-holders, to Messrs. Lizardi & Co.]

"13, AUSTIN-FRIARS, Nov. 29.

"Gentlemen—The committee of Spanish American bondholders will be obliged by your informing them, for the information of the bond-holders, the amount of Mexican deferred bonds created, and the amount now in circulation.

I remain, &c.

[Signed] G. R. ROBINSON, *Chairman.*

MESSRS. F. DE LIZARDI & Co."

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[Messrs. Lizardi & Co. to the chairman of the committee of Spanish American bond-holders.]

AUSTIN-FRIARS, Nov. 30.

"SIR—We have the honor to acknowledge the receipt of your letter, dated yesterday, and with reference to the inquiry made therein relative to the Mexican foreign debt, have to state that the amount of bonds of the deferred debt deposited with us is £5,400,000, bearing the same numbers as those of the active debt mentioned in our letter of the 25th inst. The amount issued by us of the deferred stock is £4,615,600, and our instructions direct us not to issue any more of these bonds than are requisite for liquidating the foreign debt, retaining the remainder in our possession.

"We also think it right to add that, although higher numbers are in circulation than would appear to represent the above amount of £4,615,600, still, as inferior numbers are in our possession, the actual amount issued is as above stated.

"We further avail ourselves of this opportunity to state that, in all arrangements made with reference to the Mexican debt, we have abided by the instructions given us by the Mexican government.

We remain, &c.

[Signed] F. DE LIZARDI & Co.

G. R. ROBINSON, esq."

From the New-York Express.

THE RECENT CAPTURE OF MONTEREY.

To the Editors:—The capture of Monterey by our squadron under Commodore Jones, is an occurrence that ought not to be permitted to pass without marked attention; and especially should its attendant circumstances, some of which are not generally known, be spread before the community.

Monterey is the capital of California, one of the departments of Mexico, on the Pacific ocean, and contains a population of 1,200 souls. It seems, that on the 20th of October last, Commodore Jones, the commander of our squadron in that quarter, on the strength of a mere rumor, or supposition, that war had commenced between Mexico and the United States, took possession of that place, with all "the pomp and circumstance of war," making the military force, 57 in number, prisoners, and taking 11 guns that were unfit for service. The forces under his command consisted of 800 men, with 80 pieces of cannon; in addition to which, two other vessels were in the vicinity. To add to the peculiarity of this movement, it appears that in his summons for the surrender of the place, he not only signed himself the commander-in-chief of the naval forces of the United States in the Pacific, but likewise, of the naval and military expedition *for the occupation of the Californias!*

For this high-handed procedure, this desecration of foreign territory, this unauthorized act of war, this violation of the law of nations, Commodore Jones should be immediately called to account by our government. It is not to be endured that a naval or military commander shall, upon bare rumor, or supposition, hazard human happiness and life by wholesale, in thus commencing hostilities against a foreign power. True, in the case before us, no blood was shed; for which we have reason to be thankful to Providence, but not to Commodore Jones. Had there been at Monterey a Mexican force sufficient to make a probably successful resistance, the waters of that harbor would have been crimsoned with human blood; hundreds of human beings would have been hurried into eternity; all the horrors of war would have been realized; and all this while the two nations were at peace! Who will not say, then, that Commodore Jones, should instantly be required to render an account of his stewardship, and that such a disposition should be made of his case, as to induce our commanders to wait in future for something more than rumor, before they attack a friendly nation?

But there is a consideration of a still graver character connected with this affair; the *title* of *Commodore Jones*—"Commander-in-chief of the naval and military expedition *for the occupation of the Californias!*" In very deed! an expedition fitted out by our government, in time of peace, for the occupation of a portion of the Mexican territory! What a plot has been disclosed to the world by this blunder of an American commander! What a flood of light is thus poured on certain transactions of our government in relation to Mexico! An expedition despatched beforehand, to take possession of California, without the knowledge either of the Mexicans or our people! But there must needs be war, to authorize the accomplishment of that object. Hence the cavalier reply of Mr. Webster to Mr. Bocanegra, which Commodore Jones seems to have considered so provoking, as to induce him to take it for granted, that it would lead to war. Hence, too, the various rumors respecting California, of its cession to the United States, the inducements of emigrating thither, and so on; and hence, the movements of "emigrating parties" in that direction, like those that formerly went to Texas. One headlong blunder of an American commodore has rent the veil that screened from the world all these iniquitous movements, in season to prevent the accomplishment of their object, and the involving of two nations, if not the whole world in war. And now that the plot is exposed, and our eyes are open, it is to be hoped that they will remain open, to watch our government, and prevent a repetition of similar movements; for who, after this, can doubt, that those now at the helm of affairs intend to involve this country and Mexico in hostilities, for the purpose of acquiring a portion of her territory. O, that California! that land of milk and honey! Who can wonder that we, of the enlightened Anglo Saxon race, should wish to wrest that delightful region of the globe from men so barbarous, that they will not hold the Africans in bondage, nor expel the Indians from their native soil, and colonize it with our noble stock of champions of liberty—to enslave the negroes, and root out the Indians? Why, yes; we want California—and we want Texas—and what do we not want. We are a most beautiful concern! charming republicans! wonderful friends of human rights! We want our *neighbor's territory*, to overspread it with a population of *slaveholders and slaves!* Were there ever such friends of liberty before. No doubt we are the people, and liberty will die with us—unless other nations, inspired by our glorious example, should encroach on *their* neighbors, and convert the world into one vast field of outrage and oppression. OBSERVER.

From the British and Foreign Reporter.

THE FIRST OF AUGUST.

Among the resolutions adopted at the various public meetings in Jamaica, on the 1st of August, we find the following in the *Baptist Herald;* the one referring to Mr. Sturge, and the other to Mr. Clarkson.

That, on the return of another festival of our freedom, we desire that the renowned philanthropist, Joseph Sturge, esq. whom it is our own pleasure to denominate the indefatigable and universal friend of the oppressed and degraded slave, should know, that he and his fellow-laborers, the members and supporters of the anti-slavery committee, possess an eminent place in our hearts; and, whilst we cherish a lively impression of their exertions in uprooting and demolishing slavery from the face of the habitable globe, we shall make it our constant endeavor to apply the best of our energies, physically, morally, and practically, to prove that British freedom has conferred a boon upon us that shall redound to the glory and honor of himself and co-workers, in destroying slavery throughout the world; and that a copy of this resolution be forwarded to Joseph Sturge, esq. and to the secretary of the British and Foreign Anti-Slavery Society.

That, in celebrating another aniversary of enfranchisement from British West India slavery, our reflections are led back to the difficulties, trials, and persecutions of those whose glory it was to bear the heat of the battle, in forming and founding an association for the destruction of such laws, customs, and practices, as bound down the soul and energies of man to the will and caprice of his fellow-creature; and in the remembrance of these noble and virtuous characters, it is our happiness to record that God, in his mercy, has prolonged the life of one of the foremost of these, the venerable Thomas Clarkson, to see the fruits of his labor.

Fifty-seven years ago, the heart of this honored man became the depository of the sacred truth, that "IT WAS NOT RIGHT TO MAKE SLAVES OF OTHERS AGAINST THEIR WILL;" and, from that period, to the latest moments of his unbounded zeal and efforts in the great cause of humanity, he has labored to establish the principle upon which he based the whole structure of his valuable public life.

It now becomes our duty, and we feel it to be our privilege, enjoying as we do, the rights and liberties of free British subjects, to present this testimony of our gratitude, to the only living forerunner and coadjutor, who assisted in making and swelling the torrent, which swept away the slave trade and slavery from out of the dominions of the British monarch; and in requesting our pastor, the Rev. Walter Dendy, to present the tribute of our esteem and veneration of the virtues of this benefactor and friend of the African race; he will also be pleased to convey to him, that we shall make it a religious duty, to present our petitions at the throne of grace, that in his declining years, he may be permitted to enjoy that peace and rest on earth, in fore-knowledge of the peace and rest in the eternity of his Heavenly Father's mansion.

Communications.

LETTER FROM WESTERN NEW-YORK.

EGYPT, Monroe Co. N. Y. Jan. 15, 1843.

It is natural for those laboring in a common cause to feel deeply interested in each other's movements. The anti-slavery enterprise is the same in New-York, as in New England; the same west as east. It is carried forward by like instrumentalities in both cases. Therefore, I will endeavor to give you a short account of our proceedings in Western New-York. Of the convention to be held at Manchester, as advertised in the Standard, no notice had been given by the person to whom I wrote the week previous, requesting him to make all necessary arrangements. He was so busily engaged in attending to the ceremony of water baptism, that the appointment entirely slipped his memory. When I arrived there, the prospect was truly discouraging. The snow fell thick and fast, as if oceans had been congealed to ice, and old Neptune, with all his sons, were busily engaged making it into wintry down, which Boreas, in frolicsome mood was scattering round from his frosty wings. Snow two feet deep, and the want of coadjutors to assist me in getting up meetings, rendered all my efforts unavailing.

At Victor, a different aspect of the cause was presented. The convention was small at first, but continued to increase till the last. I shall remember our venerable friend, James C. Fuller, with gratitude, for his timely assistance in attending that convention. I never heard him speak with more energy or feeling, or with greater effect upon the audience. The Congregational minister of this place had asserted, a few days previous, that "Garrison, Abby Kelley, and J. A. Collins were infidels, and ought not to be countenanced, nor any of those connected with them." We were favored with his presence toward the close of the last evening, when I took occasion to reply to that charge. I endeavored to prove that men who oppose the anti-slavery enterprise, on the ground that infidels in *theory* are engaged in it, (even if it were true,) while they do nothing themselves to break the heavy yoke of bondage, are infidels in *practice*. J. C. Fuller said, "people might call him an infidel, if they pleased; he should not heed it, so long as he had an approving conscience." I was introduced to this clergyman after the convention closed. He said, "I shall use my influence never to have this church opened again for you to lecture; neither shall I read a notice for you from this desk." I replied, "If you ever come into my neighborhood, and wish to lecture on any Christian and moral subject, I will get a house opened for you, come and hear you myself, and also do what I can to induce others to come." He thought a moment—turned on his heel, with, "I'm obliged to you, sir," and retired. When will men, occupying ministerial stations, learn that Christianity requires them to open their mouths, "for the dumb and in behalf of those appointed unto destruction," and not to slander the advocates of the down-trodden.

The convention at Macedon Centre was, in the main, well attended. I made some remarks about the pro-slavery position of the Methodist Episcopal church. I said, "All who join that denomination become parts of a great whole, whose mighty influence is on the side of slavery; I do not see how any person, believing it sinful to sustain slavery, can countenance or encourage this, or any other sect that maintains the same position on this subject." It was immediately reported that I had charged the Methodist Episcopal church with being, "worse than a brothel," and other similar expressions. And as the snow ball, put in motion at the top of the hill, increases in bulk all the way down the side, so with reports of this kind; they become more and more distorted the farther they are circulated. The next day I was called upon by two Methodist ministers, who came to investigate the matter. Previous to departing, they said, my position "was true in the main;" and appeared to be perfectly satisfied, that I had no *intention* of doing wrong. I hope those of our friends in that vicinity, and where injurious reports concerning this matter may have been circulated, who take the Standard, will endeavor to counteract it as much as possible, and give the people a right view of the subject. I am thus particular upon this point, because *this* was the *reason* no house could be had for the convention at Palmyra. Our friends at Wallworth, could not obtain the use of a house for a longer period than the afternoon and evening of the last day the convention was advertised to be held there. A revival was under way at the time. The minister gave notice of the intended meetings, and then advised the people to stay away from them. At Ontario, Williamson, and Marion, we had a cheering time. Owing to the unremitting exertions of our friends G. M. Cooper, of Williamson, and Elias Durfee, of Marion, we had large meetings at those places. If we had such friends in every place to *wake up the people*, so many meetings would not prove to be failures. I hope all the abolitionists in Western New-York, will strive to be like them. E. W. Capron, James B. Cooper, and myself had a good convention at Marengo, and also at this place. Pure Christianity seems to be reviving in the hearts of the people. We have abundant cause for rejoicing and none for discouragement. JACOB FERRIS.

THE WOODBURY (N. J.) CONVENTION,

Held on the 12th and 13th inst. was a gratifying occasion to the friends of impartial liberty. The convention commenced its sessions about ten o'clock, on the morning of the 12th, and continued till nearly dusk on the following day, with increasing interest in its proceedings. The court-house, a very neat, clean, and commodious building, had been granted for the use of the convention. A few years since, two of our friends, (one of whom was present, and participated largely, and apparently with much effect, in the discussions of the meetings,) were mobbed in broad day, and driven from the door of the same building, the use of which had been previously granted to them. But, upon this occasion, nothing occurred to mar the harmony and good order which uniformly prevailed. Some hundreds of persons were in attendance; the court-house was, at times, densely crowded; people of all creeds, stations, professions, and peculiarities, were present; yet all seemed to act as though they felt they had met together "of one accord" in that place. By far the largest number, however, were unconnected with anti-slavery; and yet there appeared, in the conduct of all, that disposition to recognize the right of every one to his or her opinions, and a desire to frankly seek and hear the truth. Those present acted, throughout, not merely as though they would *tolerate* opinions broached for the first time, perhaps, to most of them, but as though they believed, with Dymond, that you might as well talk of tolerating a man's head upon his shoulders, as to talk of *tolerating* his opinions.

The resolutions passed, were high-toned, simple, and to the point. A large number present did not vote; though, upon every question involving principles, or measures, the affirmative carried, nem. con. The meetings were indebted, for a great share of their interest, to the presence and remarks of Thomas Earle, Lucretia Mott, and B. S. Jones. The latter has been lecturing in that part of the State for a fortnight or more, and to great acceptance and effect. Some remarks of his, on the afternoon of the first day, in relation to the indifference manifested to the cause of the slave, by the Presbyterians, (among other denominations of Christians,) and the American Bible Society, brought to his feet a very worthy and popular minister of that church, and esteemed citizen of the place, in their defense. He advanced the plea—that certain ministers and members of that denomination were lifting up their voices against slavery; that the action of the general assembly, in 1818, exculpated it from the charges; that he had himself been an agent of the Bible society, and had, with his own hands, furnished the scriptures to a dozen slave families in the State of Kentucky. This was offered in bar of a statement made by Jones, in relation to the offer made, some years since, to the American Bible Society, on the part of the American Anti-Slavery Society, of so many thousand dollars, if it would promise to put the Bible into the hands of every family in the southern States; this offer having been called forth by the solicitation of the Bible society for funds, to enable it to put the Bible into the hands of every family in the United States. The Bible society refused to accept the conditions. The clergyman was fully and conclusively answered by Jones and Earle. This was a kind of episode to the general business, and served greatly to advance the interest in the meetings.

The following day, another incident occurred, of no less moment, in its effects on the hopes of the bondman. A gentleman of the place, connected with the court, had, at a former session, asked the opinions of those professing anti-slavery principles, in regard to the "compact." He now again took occasion to advert to it, for the purpose, as he said, of learning whether he was an abolitionist. He said he *thought* he was, but didn't know, certainly. Our principles, in relation to the rejection of physical violence—the deprecating insurrection, &c.—the character of the decision of the Supreme Court, last winter, were again repeated. He rose, and immediately bore one of the most thorough and conclusive testimonies to the pacific character of our enterprise, that has ever been listened to. "Mr. President, if such be your principles," said he, "if such be the scope and import of the supreme law of the land, I am *not* an abolitionist. Moral suasion will not do for me: you are welcome, and right, in using it; but it will not answer my purposes. If a man may come into the State of New Jersey, and by virtue of that enactment, seize his slave, and drag him back to bondage, without judge or jury; if he, by that decision, may seize me, or my wife, or child, (and, as I understand it, he *has* that power,) enslave and brutalize them,—then, as certain as there is a God in Heaven, and as I hope to be justified by Him, *I'd fight!*"

Of course, this created considerable sensation, and apparently met the views of many, that were far from giving in their adhesion to the principles of that toiling, indomitable band, whose warfare is alone urged by that "hacked and rusty old knife," as friend Rodgers hath it—sometimes called the "sword of the spirit." But the end was not yet. The occasion suggested its own remedy; and most nobly and effectually did Lucretia Mott, that "beautiful example of womanhood," portray and enforce the divine efficacy of purely moral agencies. Plain, concise, clear to the meanest understanding; it would be worse than useless to attempt to describe this address. Its effect upon the whole audience, crowded and jammed as it was, could not be mistaken. Perfect quietness prevailed. Truth bore away the victory, on the wings of the dove of peace!

The famous document of the late Baltimore Yearly meeting was not overlooked. At the demand of one of our opponents, it was read in full to the meeting, and then examined and commented on, in a temperate, lucid, and convincing manner, by T. Earle. He was followed by others, on the same side. No one volunteered to support its positions. It was plainly shown, by the first speaker, that Friends were grossly inconsistent in warning their members to stay their hands from this cause, whilst, by their votes, they assisted in upholding the very system so strongly censured in the "address;" and whilst they were so free to join with "the world" in "charity schools," and other benevolent institutions; to say nothing of banks, and railroad corporations, etc. etc.

It was recommended to all to petition for the immediate emancipation of the remaining slaves in the State of New Jersey. It was shown, by the census, that six hundred and seventy-four still remained in the State.

A memorial to the legislative council was adopted, without a dissenting voice, praying them "to abolish all laws of that State in anywise upholding slavery."

This is but a limning of some of the bolder features of the convention; the filling up would but add to the already decisive character of the picture. The meetings closed, as they had begun and continued, in harmony, and with much apparent friendly feeling. There can be no question that the unburied principles of freedom, which we have come so near depositing in the same grave with our fathers, their stern advocates and defenders, will know an abiding-place once more in the true hearts, the benevolence, and the humanity of West Jersey. These were proud days for Woodbury. N.

WESTERN NEW-YORK ANTI-SLAVERY FAIR, TO BE HELD IN ROCHESTER, FEB. 22d, 1843.

To all who love the slave's cause:

DEAR FRIENDS—We joy to call your attention to a very important instrumentality; one which, perhaps because of its simplicity, has been neglected by many of us, forgetful as we are, that it is the unpretending, natural, and spontaneous effort, more than the labored and artificial one, that takes captive the strongholds of prejudice unawares. To those acquainted with Fairs, in prosecuting other enterprises than that sublime one which proposes the re-creation of millions of our countrymen, we need say nothing by way of commendation. These well know, that in the first steps, in the necessary preparation for a Fair, the work of the hands for the benefit, enlists the sympathy of the heart for the object. A kindly feeling is kindled up in the community, and many, before indifferent or cold-hearted, are found ready to lend a helping hand to this measure, and thus, unconsciously, become softened in their prejudices. Others are led to the full blaze of truth, now lighting up all our dark places with its glory, and so are ushered into this soul-strengthening and rapturous, though arduous labor of love; the breaking open of the prison-door, to bind up the broken-hearted. Some of the ablest friends of the slave date their first gushings of active sympathy for him at the Fair. And, legion is the name of those whose hearts have been a little melted, in the warm gatherings, whose motto, "Remember the poor slave," everywhere meets the eye.

We are aware that some among us are opposed to Fairs, on principle, or, perhaps from prejudice. To these, we would give a very concise definition of Fairs, as conducted by anti-slavery women; believing this alone will be sufficient to remove all scruples. It is a *store* open a *few days*, instead of *the whole year*. The slave is not yet rich enough to keep store the year through. Each friend of humanity can here offer for sale whatever he or she may have a heart to prepare; and an equitable price being set on all, the proceeds go to spread the light, and hasten the day of jubilee.

Now, dear friends, will you not forthwith avail yourselves of this measure for striking the irons off? Many have not money to give, in support of agents, and diffusion of publications. We may have materials to work up, and time to work them into fabrics, which society demand. Thus, much money can be raised, and thereby the country flooded with light. Never, since the commencement of this struggle for freedom, has the public ear been so open to hear, or the public heart so ready to gush out with warm sympathy. While the wings of every moment bear to us the wailings of kidnapped infants, the shriek of the agonized mother, the dumb anguish, and black despair, of outraged daughters, and the deep groans of spirit-broken and imbruted mothers; in a word, the unutterable and unrecorded agonies of our countrymen, (unrecorded, except in Heaven's chancery,) shall we sit listlessly by, without one effort to kindle the truth-fires, whereby the chain shall be melted?

"O! woman, from thy happy hearth,
Extend thy gentle hand, to save
The poor and perishing of earth,
The crushed and stricken slave."

Our friends will choose for themselves what they shall furnish; remembering that everything saleable in our market, will be gratefully accepted. All the various kinds of clothing for children; caps; bags; aprons; children's toys; bedding; gentlemen's furnishings, &c. &c. Everything that people wish to buy.

Our friends, who, in the independence of the farm, can spare somewhat from their stores of produce, whether grain, cheese, butter, pork, beef, potatoes, or other vegetables, wood, &c. will render essential aid to the cause, by such donations.

We earnestly invite our sisters of other places to furnish tables, and come up to attend the sales on the 22d. Such hospitality as we can give, we heartily proffer. May all who can, come and mingle their sympathies at the Rochester Fair.

SARAH A. BURTIS, Rochester,
AMORY POST, "
MARY ANN MCCLINTOCK, Waterloo,
PHEBE HATHAWAY, Farmington,
ABBY KELLEY, Utica,
} *Cor. Com.*

All contributions may be directed to the care of Lewis Burtis, Isaac Post, or Samuel D. Porter, Rochester.

PENNSYLVANIA SOCIETY.

At a meeting of "The Pennsylvania Society for Promoting the Abolition of Slavery &c. held 1st month 13th, 1843, it was

Resolved, That while we, as citizens of Pennsylvania, claim no right to directly interfere with slavery within the limits of the slaveholding States, we *do assert* that *our own soil* ought to be *really* free to *all that tread upon it.*

Resolved, That as Pennsylvania, by her laws, institutions, public officers, or property, cannot directly interfere to put down slavery within the limits of other States; so she ought not by these, or any other means, to lend her aid to uphold or perpetuate slavery, in any part of the earth.

Resolved, That in order to free our State from all connection with slavery, and to secure our citizens from its encroachments, it is expedient to petition Congress to pass such laws, and to propose such amendments to the Constitution, as shall entirely and forever separate the people of Pennsylvania from all connection with slavery.

Resolved, That these resolutions be signed by the president and secretary, and published in the papers of the city and State.

EDWARD NEEDLES, *President,*

WM. C. BETTS, *Secretary.*

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LXVIII.

William Henly.

William Henly was a slave in Virginia. When about eighteen years old, his master placed him with a carpenter, in the neighborhood, to learn the trade. He was an active, industrious fellow, and soon became a good workman. After he had got his trade, his master took him home, and hired him out, to work at his trade. At the end of each week, he paid his master the amount he had earned. William became uneasy, and concluded that it would be no more than just that he should be allowed to enjoy the fruits of his own labor. To effect this object, he determined to go to Philadelphia. He was now about twenty-five years old. He was tall, athletic, and intelligent, considering the opportunities within his reach. In pursuance of his plan, he started one moonlight night, and without much difficulty arrived at Philadelphia. For the first few days, after leaving home, he suffered for the want of food; being afraid to apply for it, until he had been several days on his journey. Upon arriving in that city, he soon got employment. After being there a few years, he married a free woman; who, like himself, was industrious and frugal. William took a lot on ground rent, in Moyamensing, near Passyunk road and Fitzwater street, and commenced erecting a frame house on it. He proceeded with his house so far as to get it under roof. Though not plastered, the floors were laid, and he anticipated finishing it in a few weeks. He appeared to enjoy life in a high degree; and there seemed nothing to interrupt their comfort, when some unprincipled, mercenary wretch, informed his master where he might be found. About the year 1810, he went to Philadelphia, and having obtained a warrant, had him arrested, and taken before Richard Palmer, a magistrate, in the district of Southwark.—Palmer was not favorable to the colored people. Upon proof, to his satisfaction, he surrendered the poor, afflicted fugitive, as a slave, to be returned to Virginia. He was committed to prison in the evening, and the next morning was carried off, and never heard from afterwards, by his wife, or his friends in Philadelphia.

This circumstance occurred while I was on a visit, for a day or two, to my friends in New Jersey. I had not been home, after my return, more than two hours, when William's wife called to relate her dismal story. It was deeply affecting to hear her bewailing her condition. She exclaimed, in her great distress, "O, Mr. Hopper! if *you* had been at home, you could have saved my husband! Oh, how they will make him suffer!" Her lamentations still resound in my ears. I regretted, exceedingly, that I was out of the way at the time. I am not aware that I could have been of any service in the case; but it would have been a great satisfaction to have done what I could. It is a source of painful retrospection, to this day.

The spirits of his wife seemed completely broken.—From a state of unalloyed comfort, she was at once plunged into the deepest misery. Ever after, as long as I knew her, she was extremely melancholy. Her energy was entirely destroyed. Being unable to pay the ground rent, it accumulated till the amount became considerable, and finally the house was sold to pay it.

I have seldom witnessed a more affecting and painful case. The poor woman was in the habit of frequently calling upon me, to inquire if I could give her any intelligence of her husband; but I was never able to gratify her.

The next day after I returned from the country, I called upon the magistrate who had granted the certificate to remove William. I told him I regretted that he had not detained him a little while, till his friends could have had an opportunity of trying to do something for him. He replied, that he would not be dictated to by me. I informed him that I had no disposition to dictate to him; but I hoped he would not be offended, if I told him that I thought the manner he had permitted the poor fellow to be hurried away, was unchristian, and did not comport with the dignity of the office he filled. He replied, that if I thought to insult him with impunity, I would find myself mistaken; that if I made use of such language to him, he would commit me. I told him I did not wish to insult him; but if he thought to frighten me by such menaces as that, he would find himself in an error; that I disregarded them, and did not think he maintained his dignity by making threats, which I presumed he had no intention of carrying into effect. The fact was, he knew he had acted improperly, and that made him irritable. The magistrates were under great temptation to act arbitrarily, in such cases; for if the slave was set at liberty, they got no fees; but if he were given up to be taken away, they frequently received five dollars for a certificate; and in one instance, I saw a magistrate receive twenty dollars.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEB'Y. 2, 1843.



PRINCIPLE AND EXPEDIENCY.

On nothing do men's views seem to be so unsettled, as concerning the ideas attached to these words. Even wise and conscientious people often seem startled by the suggestion that it is *always* safe to trust to principle. "We *must* pay *some* regard to expediency," say they; "if we disregard it utterly, we retard the very principles we are seeking to advance." Against abolitionists this charge of disregarding consequences has been often brought, and not entirely without reason. It is true, their dislike to expediency has generally arisen from strong faith in principle, and an honest aversion to all sorts of indirectness; yet they have often most manifestly erred; and, in some instances, have doubtless put back the progress of those doctrines which they were most zealously endeavoring to advance.

Discretion is not a quality much valued by reformers, because, in its outward appearance, it often resembles time-serving; but a reform carried on without it, is like a watch without a balance-wheel. How far, then, shall we consult expediency, in our efforts to disseminate truth? I apprehend that the confusion in men's minds mainly arises from an indefinite use of the word; so that it represents two things—one of which is good, and the other not good; or rather, it is made to represent a good thing, and the *reverse* of the same. All evil, I apprehend, is perverted good. Thus the strong affection, which shows itself in intensity of love, might, by a wrong application of the same energy, become the bitterest hatred. The love of perfection, which stimulates the artisan, the artist, and the Christian, becomes ambition, and envy, by false application. Every vice is a reversed virtue; and that which changed it from good to evil, was the attempt to use it for *selfish* purposes. The law of our being is continual usefulness to *others*. In the general sense, we cannot avoid this, if we try; for the ring of necessity girts us round. The cloth that we weave, is for others; the shoes that we make, are for others' wear; the book that we write, is for other minds than our own. The veriest miser cannot avoid this law, in its general application; but in particular application to his own soul, he may reverse the whole order, by wishing and striving to do all things for *himself*. When the *motive*, as well as the *outward result*, is usefulness to others, then man's own life is in harmony with the divine laws, and therefore he clearly perceives that principle and expediency are one. The apparent distance between them, has been produced by the attempt to use principles *selfishly*. This wish to make principles the *servants of our selfishness*, is what very conscientious men generally understand by expediency; and this is why their nature revolts against it. In the earnestness of their dislike, they often scorn all adaptation of means to ends. But in this, they mistake; for expediency is, like all other bad things, something good perverted.

If I am convinced of a true principle, I ought to use my best discretion in the application of means to advance it. For instance, if I met with a Calvinist, a zealous friend of foreign missions, and monthly concerts of prayer, but indifferent on the subject of slavery, I should naturally suppose that the best way to enable his mind to view that question justly, would be to remind him of the thousands of heathen at home, never allowed to read the Bible, or hear of Christ; and therefore, according to his own views, in danger of eternal damnation. This I might do innocently, and without any tinge of diplomacy, whether I believed his doctrines, or not; for it would be simply placing the picture in the line of *his* vision, and for a purpose purely unselfish. I might urge him to remember the slave, as well as the heathen, in his monthly concerts of prayer; because it would only be asking him to apply impartially his own convictions. But it would be unwise to urge the same duty upon a Quaker, because his belief with regard to stated seasons of prayer would at once lead him to repel the suggestion.

If a Quaker were about to address an assembly of Calvinists, on the subject of slavery, would it be wise to begin by an attack upon them for observing stated seasons of prayer? Certainly not; for this would at once put them in an attitude of resistance, and make them disinclined to hear anything he had to say. But if he urged upon them a consistent conformity to their *own* standard of right, and the duty of doing for the *slave*, what they felt bound to do for *other* benighted and oppressed men, he would probably walk into their minds by an open avenue. This would be what some men mean by "a good sort of expediency, which it is necessary to practice." It is, in fact, simply a choice of the best among means, none of which are wrong, and all intended to advance an unselfish purpose. But if the Quaker prays *with* the Calvinist, or takes off his hat, to *please* him, while prayer is performed, he then practices expediency in its bad sense. He is seeking to win favor for *himself*, not for the *truth*; and good touched by selfishness, changes at once to evil.

When men turn away from the inward principle, to calculate the outward result, they are extremely apt to become bewildered. Numerous modern inventions, such as self-exploding bombs, submarine batteries, &c. are rapidly tending to diminish the chances of war; and on this ground, religious professors, not excepting clergymen, have justified themselves for being engaged in the manufacture or sale of them. Perhaps they can do it, without sinning against their own convictions; but I, with my conviction of the truth of ultra peace-principles, could not, without guilt, seek to diminish the chances of war by any such process. In doing it, I should at once leave principle, and descend to expediency. Yet I might feel a degree of satisfaction that such agencies were in the field, and would be used by those who could not be induced to employ better ones.

That good is constantly evolved from evil, is no proof that *we* can be guiltless in using evil, that good may come. The wicked war of Great Britain with China will probably result in laying that country open to the influences of the Christian religion, and more enlightened views of government. Could a man, sincerely desirous of christianizing China, take such a method to effect his object? He might do it, if he looked only to the laws of expediency; but *in* doing it, he would inevitably lose all power of helping to *christianize* the country. It is an invariable rule that whosoever calculates expediency, in order to advance a principle, loses sight of the principle itself; but he may keep his eye fixed on a principle, and by the honest use of discretion, advance that principle through the wisest and truest expediency. If he said to himself, "The Methodists are a numerous and influential sect; their influence would greatly tend to spread anti-slavery among the people, and render it popular; therefore, I will flatter the Methodists, and keep back part of the truth, in order to gain them over to our views." If he did this, he would come off of the firm ground of principle upon the rolling platform of expediency, and would inevitably lose his point of view. But if, without calculating popularity or influence, he simply sought after the best manner of reaching the reason and conscience of a Methodist, and placed anti-slavery truth in that angle of vision where he knew he could see objects most distinctly, he would make use of what men call a wise and good expediency. Much might be said in favor of the outward and visible result of both these kinds of action; but the inward results on a man's own soul would, in one case, be increasing clearness of spiritual vision, and in the other, a gradual loss of the power of perceiving principles.

We bewilder ourselves by looking at the beneficial results which God evolves even from the errors and crimes of man; forgetful that there is a self-restoring power, both in matter and spirit, the laws of which are too vast for our comprehension. We take up some fragment of a result, and say, "The *cause* could not have been bad, because the *effect* is good." The slave trade has been justified, or at least excused, on the ground that Christianity would thus be opened to many African heathen, who would never otherwise have heard of it. Admitting there is some degree of truth in this plea, I would answer, as a lady once did, with a significant earnestness, that made her forget the apparent irreverence of her speech: "God sometimes does his work by agents that *I* wouldn't touch with a pair of tongs."

The difficulty is, we lose sight of the fact that our perception of results is necessarily limited, and that the Omniscient Mind alone *can* really calculate expediency. To us is given a perception of true and immutable *principles;* and we are required to have faith that the application of those principles will invariably prove *expedient*. While the question of emancipation was pending in Great Britain, wise statesmen bothered their heads with calculations of the increase of wages, and diminished production of sugar, and thence argued that emancipation could not prove *expedient*, though they admitted it to be *right*. Men of more faith in principles, said, "We are not learned in this kind of analysis; but we know that the right *must* be expedient." And so it proved; and so it always will prove.

This faith in truth, and strict obedience to our own perceptions of duty, is the highest wisdom attainable in our mortal state; and through this process do men become angels. But our perceptions of duty are never to be assumed as a standard for any other man; for the simple reason that he *could* not assume our standard, otherwise than outwardly, and would thereby become a hypocrite.

The heroes of our revolution laid the foundation of a freer government than the world knew. I could not, conscientiously, have fought with their weapons; yet do I rejoice that freedom is advanced, even through that agency. But because a degree of good resulted, is no proof to my mind that war is right, under *any* circumstances. The manufactory, which a man builds solely to aggrandize himself, may eventually cheapen the price of garments for the poor, all the world over, though the selfish process impoverished his own soul. The bread that is made for money, feeds the hungry. The picture which is painted for fame, pleases the eye, and cultivates the mind, of thousands. Thus by universal laws, we work for others, while we will it not; and thus does the ever-active, self-restoring power, continually educe good from evil.—L. M. C.

WASHINGTON CORRESPONDENCE.

WASHINGTON, Jan. 28, 1843.

I mentioned, in my last, that the committee on commerce, by Mr. Winthrop, one of their number, had reported against the validity of the laws of South Carolina, Georgia, Alabama, and Louisiana, for imprisoning and selling northern seamen, resorting to southern ports of the United States. About twenty of the most unflinching of the northern slave democrats, voted against printing an extra number of that report, although there was appended to it a much longer, and more elaborate counter report from Mr. Rayner, of North Carolina, as the minority of the committee; in preparing which, Mr. R. is understood to have consulted the elite of the slave delegations, and to have had their combined assistance; and although, also, Mr. Rayner himself made the motion for this printing, declaring, at the same time, that "a very important constitutional question was involved in the matter."

I have now to mention a vote for the suppression of information, far more mean and disloyal than that above mentioned, and involving many more of the northern democrats in the disgrace and responsibility of it. The "friends of the poor," the advocates of "the largest liberty," and of "the diffusion of information among the people," have committed the shameless and cruel atrocity of voting to *conceal* the kidnapping and selling, by southern States, of the citizens of the free States, of their own States; and putting the money into the treasuries of the kidnapping States. This is a lovely specimen of the "State rights" and "sailors' rights" party.

On Monday morning, a motion was made, to reconsider the vote by which the extra copies were directed to be printed. The person selected to propose this motion, was Botts, of Virginia. I say selected, because I have reason to believe that caucuses are frequently held by the slave representatives, and the manner and instrument of this movement were doubtless settled in their secret conclave. The reason why that member was preferred for this service was, I presume, that he had gained a certain popularity and influence with the friends of human, and of constitutional rights, by separating from his colleagues, and the whole body of slave members, and going against the gag. Of the golden opinions gained by that act, he now avails himself, under the dictation of his colleagues, to inflict injuries upon us, far outweighing any good which he has done, or that twenty more like him could have done. Very much the same sort of game that Mr. Clay played in respect to the abandonment of protection, and the extension of slavery. He turned against us the weapons with which our gratitude and friendship had armed him. It was very little that Mr. Botts ever did for us; but we are so little accustomed to either just or decorous treatment from that quarter, that we are thankful for very little. He refused to join in a gross and palpable violation of the right of petition, and of freedom of speech and debate, and this we have learned to call *liberality!*

Mr. B. went about his work with all the cunning of a *jockey*. He was not going to commit himself any way! He did not know what the reports contained, but it ought to be known, before extra copies were ordered to be printed. An old member informed me, on this occasion, that, in point of fact, the contents of ninety-nine in a hundred of the reports, which are ordered to be printed in extra numbers, are unknown until they come from the printers. The very object of printing is to make them known. It may be safely asserted, that, if the contents of this report had *not* been known, we should never have heard of Mr. Botts's motion!

Mr. Winthrop merely observed, that the extra copies had been ordered on motion of Mr. Rayner, of North Carolina, supported by another gentleman, (Mr. Stanley,) from the same State. Mr. Calhoun, of Massachusetts, moved to lay the motion on the table. Mr. Wise, of Virginia, wanted to know what was the question in the reports! was it whether the southern States had a right to prevent free negroes from coming within their bounds? The speaker replied, that it related to the imprisonment of seamen in certain ports. Mr. Wise continued: Virginia had laws prohibiting free negroes from coming into the State, and under those laws he believed that some seamen had been imprisoned. This was alledging one wrong to justify another; or what is called in law, profiting by his own wrong. We of the North must not have redress of a specific wrong, done by particular States, because it might interfere with another and more general form of the same wrong committed by all the slave States Yet Wise was not answered, and the few words of effrontery which he uttered, were sufficient to rally all the slave forces. He called the yeas and nays. This is

often done, and was, in this case, for the same reason that a military roll is called before a battle; to see that there are no deserters, or if there be, who they are. The yeas and nays being taken, there were in favor of laying on the table 85; against it, 112. The question of reconsideration now recurring, the previous question was moved; the yeas and nays again taken, and were, yeas 121, nays 68. Mr. Borden, of Massachusetts, called for the yeas and nays on the main question; which was, Will the House reconsider the vote, whereby they ordered five thousand extra copies of the report of the committee of commerce to be printed? This vote I deem so important, as to require that we should lay before the country an analysis of it.

The northern slave democrats are in italics. Northern slave whigs have one star, Tyler men two stars. Northern democrats and southern whigs voting in favor of freedom are in small capitals.

YEAS.

MAINE—*Clifford*, *Littlefield*, *Lowell*, *A. Marshall*. NEW HAMPSHIRE—*Atherton*, *Burke*, *Eastman*, *Reding*. MASSACHUSETTS—Cushing**. NEW-YORK—*Bowne*, *Clinton*, *Ferris*, *C. A. Floyd*, *Gordon*, *Houck*, *Riggs*, *Ward*, *Wood*. PENNSYLVANIA—*Beeson*, *Bidlock*, *C. Brown*, *Gerry*, *C. J. Ingersoll*, *Jack*, *Keim*, *Marchand*, *Newhard*, *Plumer*, *Snyder*, *Westbrook*. OHIO—*Dean*, *Matthews*, *Medill*, Stokely*, *Sweney*, Weller. ILLINOIS—*Casey*, *Reynolds*, J. T. Stuart*.

Northern democrats,	36
Northern whigs,	2
Northern Tyler men,	1
Southerners, without distinction of party,	74
Total,	113

NAYS.

MAINE—Allen, Bronson, Fessenden, B. Randall. MASSACHUSETTS—Adams, Baker, Briggs, Borden, Burnell, Calhoun, Hudson, PARMENTER, Saltonstall, Winthrop. RHODE ISLAND—Cranston, Tillinghast. CONNECTICUT—Boardman, T. Smith, Trumbull, T. W. Williams. VERMONT—Everett, Hall, Mattocks, Slade, A. Young. NEW-YORK—Babcock, Barnard, Birdseye, Blair, Childs, Chittenden, J. C. Clark, S. N. Clarke, R. D. DAVIS, EGBERT, Fillmore, J. G. FLOYD, Gates, Granger, Hunt, Linn, Maynard, Morgan, ROOSEVELT, SANFORD, Tomlinson, Van Rensselaer, J. Young. NEW JERSEY—Halsted, Maxwell, Randolph, Yorke. PENNSYLVANIA—J. Brown, Henry, J. R. Ingersoll, J. Irvin, W. W. Irwin**, James, McKennan, Ramsay, READ, J. M. Russell. OHIO—S. J. Andrews, Cowen, Giddings, P. G. Goode, S. Mason, Mathiot, Morrow, Pendleton, Ridgway, W. Russell. INDIANA—Cravens, R. W. Thompson, Wallace, J. L. White. MICHIGAN—Howard. MARYLAND—J. P. KENNEDY. NORTH CAROLINA—STANLEY. GEORGIA—KING. (declaring that he voted *nay* out of respect to Mr. Stanley.) KENTUCKY—TRIPLETT, UNDERWOOD. LOUISIANA—E. D. WHITE.

Northern whigs,	69
NORTHERN DEMOCRATS,	8
Southern whigs,	6
Total,	83

Majority for reconsidering, 30.

The question now recurred on the motion to print the extra copies, which was laid on the table, equivalent to voting not to print, by

YEAS.

Northern democrats,	33
Northern whigs,	2
Northern Tyler men,	1
Southerners, without distinction of party,	68
Total,	104

NAYS.

Northern whigs,	67
Northern democrats,	6
Southern whigs,	11
Total,	84

Majority, 20.

In the first vote, the northern slave democrats were six more than the majority; in the last, they were thirteen more. I trust the people will think of these votes.

It is now certain that Commodore Jones is to be recalled, and Captain Dallas to take his place. Some errors and falsehoods have been disseminated, through certain presses, in relation to the Monterey outrage.

1. The Globe newspaper, of this city, says, that "this Spanish commander seized, and chained, and sent to Mexico, some forty or fifty American citizens."

Now, the man to whom the editor refers, was neither "Spanish," nor "commander," but *Mexican*, and the *civil* governor. The *time* of the transaction is artfully omitted, and the *cause* concealed. The natural inference is, that a great outrage was committed on American citizens, and that this outrage was connected with the capture; inuendo, that the capture was in retaliation of it. Waiving the question whether retaliation, in such case, even by order of this government, would be justifiable, and according to treaties, I proceed to state the facts in relation to the affair, alluded to by the Globe. In 1840, a number of Americans, some of them residing at Monterey for the purposes of trade, and some of them vagabonds from the Oregon country, with a number of English, Irish, and Germans, from the Hudson's Bay Company's stations, mostly of a desperate character, formed a conspiracy to separate California from Mexico, and proclaim it independent, with a view to annex it to the United States. Their number was about one hundred and twenty. They had agreed upon the place of meeting, and had provided arms and ammunition; but the night before they were to strike the blow, two of their number informed against them. They were arrested by the governor, and sent to Mexico, where, after being imprisoned awhile, they were liberated, and sent to their respective countries. Every intelligent and candid reader will see, by this exposure, with how much caution they ought to read the Globe.

2. Another falsehood, appealing, for its success, to national vanity, is going the rounds of the press. "The citizens of Monterey," these are the words, "natives and foreigners, appeared to be extremely happy at the capture of the port, and congratulated each other upon the prospect of becoming a province of another country than Mexico." So far is this from being the fact, that the inhabitants refused Capt. Jones's invitations to dinners and balls, both on board his vessel and on shore; and his large preparations to entertain and conciliate them were a total loss. It is somewhat curious, and marks strongly the habitual feeling of American editors, that they *must* pander to national vanity, that the editor of the *New Orleans Bee* publishes both the above accounts on opposite sides of his paper; the first in *English*, the second in *French*. I presume that he thought the French inhabitants, having acquired less of the spirit of nationality, or clanship, falsely called patriotism, might be trusted with a little more truth, than full-blooded Americans would relish.

3. There was published, in the National Intelligencer of January 16th, a piece, purporting to be an extract of a letter written "at sea," on board of a vessel belonging to the United States squadron, "Sept. 10, 1842." This letter the correspondent of the Intelligencer says he received "a month ago." The object of the letter, or at any rate of its publication, appears to be to play upon the national jealousy of Great Britain. It states, that an English squadron, lying at Callao, was ordered on a secret expedition, which our commander interpreted to be an expedition to seize California. Now, demurring as I do entirely at the sufficiency of such a defense, even if the *pretended* suspicion were established *fact*, I would inquire of the correspondent of the Intelligencer through what channel a letter written "at sea," "several hundred miles" from Callao, "on a voyage to California," reached the United States between the "10th of September" and the middle of December? According to this letter, the United States squadron sailed "in less than forty-eight hours" after the said suspicion was excited, on its voyage towards California. The Mexican documents show, that the commodore came provided with blank forms of capitulation for towns and forts, blank forms of the oath of allegiance to the United States, and proclamations ready for distribution? While the officer sent to demand the capitulation was on shore, he was scattering these proclamations broadcast, (a very unmilitary proceeding,) which rendered him liable to be punished as a spy, and could have been prompted only by the insolence of power. It was abusing the character and privileges of a herald to excite mutiny and rebellion. How could all this writing, translating, and printing have been done "in less than forty-eight hours?" The letter informs us, that the squadron sailed from Callao on the 4th or 5th of September, in desperate haste, and yet it did not arrive at Monterey, about three thousand miles, until the 19th of October! On that day, it anchored in the Bay of Monterey, and the next morning the town was surrendered. The news of this event, though sent to Mexico by a government express, did not reach us until the middle of January; and Commodore Jones's despatches, though sent by a special messenger, did not arrive until within two or three days of this present writing. And yet the letter in the Intelligencer came in less time from "several hundred miles at sea," in the Pacific ocean, without express or special messenger! If *private* letters were received from a squadron, holding so many lives, in which so many families were interested, why was no intimation given of it? And if a private letter or letters were written by the commodore, why should he not have written an official one to his government? In either case, it would have been according to the natural and usual course to have signified, through some newspaper, for the satisfaction of friends, that all was well.

These considerations have led several persons here to entertain strong doubts, whether the letter in the Intelligencer was genuine. Besides, on its face it is plainly a defense of an act not yet committed!

I should not have dwelt thus long on this point, except that the letter is intended, and calculated, to screen Commodore Jones's acts from a clear scrutiny and just chastisement, by throwing around him the fog of popular prejudice and jealousy against Great Britain. That Mexico will demand his punishment, if she has not already, admits of not a moment's doubt. If a popular enthusiasm can be got up in his favor, the executive or a court martial will not be likely to perform impartially their duty in the case; and thus new and perilous matter of contention will be accumulated between us and Mexico; and thus the danger of having new provinces, now free, tacked to this Union to become slave States, will be increased.

If any injustice is done by the doubts and suspicions here expressed, the remedy is easy: the letter can be produced.

The Exchequer plan has been blown up as thoroughly as if Colt had put under it one of his submarine batteries. Several of the "19," who apparently voted for it, were against it.—D. L. C.

SOUTHERN CHIVALRY.

Less is known of Mr. Motte, Unitarian clergyman, of Boston, than of Mr. Pierpont, in the anti-slavery cause; but he, too, deserves gratitude for his manly advocacy of truth, at the expense of popularity. His scorching rebukes to southern slavery and northern prejudice, are worth more from him than from another man, because he was born and educated in South Carolina. He has, moreover, proved the sincerity of his words by his *works*. When his father died, several slaves fell to his share, in the division of the estate. He immediately ordered that they should all receive their freedom. But, unfortunately, these slaves had husbands, wives, and children, who belonged to other masters; and if they received their freedom, the law would compel them to quit South Carolina. Having a small share of worldly goods, he was unable to purchase the families of his bondmen. But he did the best he could. He ordered them to be sold to masters of their own choosing, and to none other, whatever price might be offered; and he placed the money in suitable hands, as a fund for the use of the slaves themselves, and their heirs forever; declining to touch either principle or interest, himself.

A society in Savannah, Ga. lately sent to the Unitarian Association in Massachusetts, to send them a preacher, to officiate for six months. Mr. Motte, being at leisure, was selected as a suitable person. On landing at Savannah, he sought out the committee of the church. All being met, one of them opened the business, by saying that a very unpleasant rumor had reached them the day before; he trusted Mr. Motte would be able to contradict it, as otherwise it would lead to disappointment on both sides. When Mr. Motte begged an explanation, they informed him that it was said he entertained sentiments unfavorable to the institution of slavery. He replied, that the charge was unquestionably true. He was a southerner by birth and education; but on that subject he had never doubted. He had spoken freely at the North against slavery, though not more freely than he had spoken years before at the South. He was no Garrison man, and not connected with any anti-slavery societies.

The committee said it would not be an insurmountable objection that he was opposed in *sentiment* to slavery, provided he had never *avowed* it; but they had heard that he once preached a very objectionable sermon, at Dr. Channing's church, in Boston. Mr. Motte replied, that he recollected the sermon very well; but that it related to a weakness and crime, which did not exist at the *South*; viz: prejudice against color. In that sermon, he said that if Jesus were to re-appear on earth, with his Asiatic complexion, he could not be sure of an exemption from insult, even in the churches of his professed followers. "What you have said, however, settles the question," said Mr. Motte; "for, on other occasions, I have taken much stronger ground in my own pulpit, than I took at that time."

The committee consisted of *northern men;* but they replied, that, under such circumstances, he could not be permitted to enter their pulpit. The interview ended with cold civility on the part of most, and with excited and unkind language from one or two.

This was on Saturday, and the boat was to return on Monday morning. When Mr. Motte informed the chairman that he intended to return in her, that gentleman promised to meet him at the boat, and left him. However, he did not make his appearance. Not a word was said about the payment of expenses; and Mr. M. was left to find his way back to Boston, so destitute of means, that he was obliged to travel with the utmost expedition, and eat but one meal a day, in order to make his scanty purse hold out.

"THE EVIL WAS ENTAILED UPON US."

Of all the pleas by which we strive to throw off the responsibility of our national guilt, this is the weakest. We, who pride ourselves upon innovation, talk as if the blighting of our own prosperity, and the ruin of our national reputation, were an entailed necessity! We, who cast off the English government, and retained nothing of law or custom, but what we *chose* to retain, talk of having slavery *entailed* upon us!

How much this plea is worth, may be judged by the following extract from Randolph's Memoir of Jefferson, page 15:

"FRIDAY, June 7th, 1776.

Congress proceeded to consider the Declaration of Independence, which had been reported and laid on the table, referred to a committee of the whole. The clause reprobating enslaving the inhabitants of Africa, was struck out, in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves; and who, on the contrary, still wished to continue it. Our northern brethren, also, I believe, felt a little tender under those censures; for though their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others."

This oft-repeated, but most absurd apology, long ago aroused the indignation of William Pinckney. "Slavery in Maryland," said he, "was founded in a disgraceful traffic, to which England lent her fostering aid, from motives of interest. But wherefore should we confine the edge of censure to our ancestors, or those from whom they were purchased? Are we not EQUALLY *guilty? They* strewed around the seeds of slavery; *we* cherish and sustain the growth. *They* introduced the system; *we* enlarge, invigorate, and confirm it. *Its continuance is as shameful as its origin.*"

TRUE AND FALSE CONTROVERSY.

That is a true controversy, in which you make a lodgment of truth in the mind of an opponent, leading him to the perception of his own errors. That is *not* a true controversy, which consists chiefly in warfare between different parties. The former (in general) is fulfilled by the simple presentation of truth, in its abstract claims, and is between truth and error in the individual mind. The latter *repels* truth, by exciting angry passions; and each party becomes more and more confirmed in its respective opinions. It is by the reflection of mind upon itself, that all real progress is made; and although this may sometimes be stimulated by controversy between parties, it is generally *repelled* by it; the energies of the mind being directed *from* itself, outward. True controversy has reference to the elucidation of moral *principles*, more than to the arraignment of the conduct of *persons;* and where a simple, clear, patient, and constant presentation of the requirements of truth, fails to incite a mind to *self*-inquiry, and *self*-testing, the holding up of *persons* to public rebuke, will surely fail to produce that effect.—G.

PUNISHMENT BY DEATH.

The doubtful struggle for governor in Massachusetts, has resulted in the election of Marcus Morton, the democratic candidate. From his Message, we copy the following recommendation with regard to Capital Punishment. The fact that he was for twenty years one of the judges of the Supreme Court, will doubtless give additional weight to his opinion on this important subject. He says:

"The history of criminal jurisprudence shows that the mitigation of punishment does not increase crime. On the contrary, crimes are found to be most numerous where penalties are most severe. All unnecessary severity is vengeance, rather than punishment. Not only benevolence and humanity, but justice and expediency, enforce the argument in favor of lenity. I therefore renew my former recommendation, that the punishment of death be abolished, in all cases, unless the legislature should deem it more wise to commence the experiment with the exception of aggravated murder. I am also of opinion that a general melioration of the criminal code would better comport with the present spirit of penal legislation, and tend to diminish, rather than increase, the commission of offenses."

LETTERS FROM NEW-YORK.—No. 48.

They are holding a series of discussions now at Broadway Tabernacle, on a variety of topics interesting to the community. This is certainly a troublesome age for one who loves quiet. It is not sufficient that one is willing to sit in his own old arm-chair, out of everybody's way. Committees *will* wait upon him, to convince him that his old chair is not of the best construction, or that it is a duty to split it up for firewood, for benefit of the public. However, I trust that many do not "run to and fro" in vain; but that knowledge is really increased.

Of all the subjects proposed for discussion none have interested my mind so much as that of Capital Punishment; it seems to me so shockingly at variance with the civilization of the age, and the benign character of our religion. It was singular enough that on the first evening of discussion the speaker in favor of abolishing this inhuman custom, was Major Davezac, an old *military* hero, one of General Jackson's aids; and the one in favor of it was the Rev. Dr. Cox, a "minister of the *gospel!*" This would be more surprising, had we not become accustomed to see theology stretching its shield over slavery and war. Yet it is strange that every man, whatever may be his creed, does not perceive and acknowledge that the laws given to the Jews could not possibly be adopted into the code of any civilized nation. It is our blessed privilege to live under a clearer dispensation of heavenly light. "It was said by them of *old* time, an eye for an eye, and a tooth for a tooth; but *I* say unto you resist not evil."

In looking at Capital Punishment in its practical bearings on the operation of justice, an observing mind is at once struck with the extreme *uncertainty* attending it. The balance swings hither and thither, and settles, as it were, by chance. The universal instincts of the human heart are opposed to this brutal law; hence, there is extreme reluctance in juries to convict of capital offenses. They will avail themselves of every loophole in the evidence, to avoid the bloody responsibility imposed upon them. In this way, undoubted criminals escape all punishment, until society becomes alarmed for its own safety, and insists that the next victim *shall* be sacrificed. It was the misfortune of John C. Colt to be arrested at the time when the popular wave of indignation had been swelling higher and higher, in consequence of the impunity with which Robinson, White, and Jewell had escaped. The wrath and jealousy which they had excited was visited upon him, and his chance for a merciful verdict was greatly diminished. The scale now turns the other way; and the next offender will probably receive very lenient treatment, though he should not have half so many extenuating circumstances in his favor.

Another thought which forces itself upon the mind in consideration of this subject is the danger of convicting the innocent. Murder is a crime which must of course be committed in secret, and therefore the proof must be mainly circumstantial. This kind of evidence is in its nature so precarious, that men have learned great timidity in trusting to it. In Scotland, it led to so many terrible mistakes, that they long ago refused to convict any man of a capital offense, upon circumstantial evidence.

A few years ago, a poor German came to New-York, and took lodgings, where he was allowed to do his cooking in the same room with the family. The husband and wife lived in a perpetual quarrel. One day, the German came into the kitchen with a clasp knife and a pan of potatoes, and began to pare them for his dinner. The quarrelsome couple were in a more violent altercation than usual; but he sat with his back toward them, and being ignorant of their language, felt in no danger of being involved in their disputes. But the woman, with a sudden and unexpected movement, snatched the knife from his hand, and plunged it in her husband's heart. She had sufficient presence of mind to rush into the street, and scream murder. The poor foreigner, in the meanwhile, seeing the wounded man reel, sprang forward to catch him in his arms, and drew out the knife. People from the street crowded in, and found him with the dying man in his arms, the knife in his hand, and blood upon his clothes. The wicked woman swore, in the most positive terms, that he had been fighting with her husband, and had stabbed him with a knife he always carried. The unfortunate German knew too little English to understand her accusation, or to tell his own story. He was dragged off to prison, and the true state of the case was made known through an interpreter; but it was not believed. Circumstantial evidence was exceedingly strong against the accused, and the real criminal swore unhesitatingly that she saw him commit the murder. He was executed, notwithstanding the most persevering efforts of his lawyer, John Anthon, esq. the brother of the clergyman. His convictions of the man's innocence were so painfully strong, that from that day to this, he has refused to have any connection with a capital case. Some years after this tragic event, the woman died, and, on her death-bed, confessed her agency in the diabolical transaction; but her poor victim could receive no benefit from this tardy repentance; society had wantonly thrown away its power to atone for the grievous wrong.

Many of my readers will doubtless recollect the tragical fate of Burton, in Missouri, on which a novel was founded, which still circulates in the libraries. A young lady, belonging to a genteel and very proud family, in Missouri, was beloved by a young man named Burton; but unfortunately, her affections were fixed on another less worthy. He left her with a tarnished reputation, and under circumstances which indicated the most consummate baseness on his part. She was by nature energetic and high-spirited, her family were proud, and she lived in the midst of a society which considered revenge a virtue, and named it honor. Misled by this false popular sentiment, and her own excited feelings, she resolved to repay her lover's treachery with death. But she kept her secret so well, that no one suspected her purpose, though she purchased pistols, and practised with them daily. Mr. Burton gave evidence of his strong attachment by renewing his attentions when the world looked most coldly upon her. His generous kindness won her bleeding heart, but the softening influence of love did not lead her to forego the dreadful purpose she had formed. She watched for a favorable opportunity, and shot her betrayer, when no one was near, to witness the horrible deed. Some little incident excited the suspicion of Burton, and he induced her to confess to him the whole transaction. It was obvious enough that suspicion would naturally fasten upon him, the well known lover of her who had been so deeply injured. He was arrested, but succeeded in persuading her that he was in no danger. Circumstantial evidence was fearfully against him, and he soon saw that his chance was doubtful; but with affectionate magnanimity, he concealed this from her, and persuaded her to go away for a while. He was convicted, and condemned. A short time before the execution, he endeavored to cut his throat; but his life was saved, for the cruel purpose of taking it away according to the cold-blooded barbarism of the law. Pale and wounded, he was hoisted to the gallows before the gaze of a *Christian* community.

The guilty cause of all this was almost frantic, when she found that he had thus sacrificed himself to save her. She immediately published the whole history of her wrongs, and her revenge. Her keen sense of wounded honor was in accordance with public sentiment, her wrongs excited indignation and compassion, and the knowledge that an innocent and magnanimous man had been so brutally treated, excited a general revulsion of popular feeling. No one wished for another victim, and she was left unpunished, save by the dreadful records of her memory.

Few know how numerous are the cases where the innocent have suffered instead of the guilty. Yet one such case in an age is surely enough to make legislators pause before they cast a vote against the abolition of Capital Punishment.—L. M. C.

LOOK ON THE BRIGHT SIDE.

Some weeks ago, we received a piece of poetry, beginning,

"I hate the world, and in return
The world despises me."

As a matter of principle, we never publish any misanthropic effusions. They always come from evil, and produce evil. Every human soul has to struggle with such feelings, and the All-Seeing alone knows how hard it is at times to obtain the mastery; but they should pass without being told, except to record the triumph. In this world of sorrow and conflict, every man should carry as cheerful a face as possible, and if he cannot speak hopefully, be silent. Each one carries a burden, of which no one knows the weight but himself: and even a pebble added by another, at times, makes the strongest bend under his load.

Let the writer of those bitter verses strive to make his soul a spiritual dial, that counts no hours but those on which the sunshine falls; and let him cheer his gloom with the beautiful Irish proverb, "The darkest cloud has a silver lining."

THE LONDON QUARTERLY.

Mr. Mason has republished the No. for December, with his usual accuracy and despatch. It contains a number of able articles. A long one on Bees, which is extremely interesting and instructive. The article on Children's Books, contains many valuable suggestions, though it is a keen satire on the flood of juvenile books republished there, from America. Its severity will perhaps blind some readers to truths, that would otherwise commend themselves to their own good sense.

ROCHESTER FAIR.

We would call attention to the notice of the Anti-Slavery Fair, to be held at Rochester, New-York, on the 22d of February. We trust it will rouse up many willing hearts and busy fingers. The instrumentality of Fairs, conducted with honesty and discretion, (as anti-slavery fairs usually are,) has always been very valuable to the anti-slavery cause; and now, when so many have time and labor to spare, who cannot give money, this agency is peculiarly appropriate. Let there be a strong effort to make Rochester Fair attractive and profitable.

PETITIONS FOR THE ABOLITION OF CAPITAL PUNISHMENT.—Friends in the country, who have petitions for the abolition of legalized murder, will do well to *send them directly to Albany, to the care of a member of the legislature from their own county*, with a letter requesting him to present them. Subject of the petitions, and the number of signers, should be written on the back.

☞ CHARLES STEWART, (care of W. T. Blair, Bathwick Hill, Bath, England,) wishes to continue his subscription to the following papers, and to have the bills sent to Lewis Tappan, New-York, for payment:—"National Anti-Slavery Standard," "Abolitionist of Cazenovia," "Charter Oak," "Emancipator," "American and Foreign Anti-Slavery Reporter."

☞ The post-office address of Abby Kelley is, for the present, Utica, New-York, care of Francis Wright.

Anti-Slavery Items.

MASSACHUSETTS LEGISLATURE.—In the Senate, the bill repealing the law prohibiting marriages between persons of different colors, commonly called the intermarriage law, was passed to be engrossed.

A law has likewise passed the Senate, without debate, imposing a fine upon all chartered transportation companies, for making any distinction among travellers, on account of complexion.

A NICE CALCULATION.—The Supreme Court of Ohio, has decided that persons of mixed blood, who are more than *half* white, are not subject to the constitutional exclusion of negroes from the right of suffrage, but are entitled to vote.

SUCCESS TO HIM!—Mr. Pierpont, of Boston, is delivering anti-slavery lectures in Maine.

LOOK OUT FOR TEXAS!—The darling project of the annexation of Texas, is as precious as ever to the hearts of the slaveholders. They burn with eager desire, and if any cast of parties can be made available for this object, no matter how great political or personal inconsistency it may involve, it will be done. It would not be strange if, in the private negotiations among the leaders, this should be made the hinge on which to turn the Presidential election in 1844. Rely upon it, such will be the process, if intrigue and corruption can make it so. If an arrangement can be formed with a reasonable prospect of success, the presidency would be given as the reward to any man, or party, or combination, that would annex Texas, either by act of Congress, or by treaty. There is a jealousy now, that the chance for annexation was sacrificed before, to the exigencies of Mr. Van Buren's election; and some of the slaveholders owe him a grudge on this account, the effect of which will be, either a total separation of the Texan party from his interest, and eventually between the northern democracy and the slaveholders, or some new and more atrocious pledge on his part in favor of annexation, which shall be accepted. Which is the most probable, our readers will judge for themselves. It is best to be on the look-out. The next move will undoubtedly be, to effect the annexation by treaty; and I renew the entreaty, that the people of New Hampshire, Vermont, Connecticut, Pennsylvania, and Illinois, will look sharp to their senators. A treaty requires to be ratified by two-thirds of the senators present.—*Emancipator.*

LOOK OUT FOR FLORIDA!—Information I have recently received, leaves no room for doubt, that a plan is on foot, headed by Governor Pope, of Kentucky, to bring Florida into the Union at the present session of Congress. The whole territorial government being now whig, it is supposed that the prospect of adding two whigs to the Senate, and thereby controlling the action of that body in the next Congress, on all party topics, will serve to blind the eyes and shut the mouths of the more desperate partisans of Mr. Clay in the free States, so that some will vote for it, and a convenient number of the others will contrive to be out of their seats at some given moment, perhaps in the night, or on the last day of the session, so that Florida can be smuggled in, under the operation of the P. Q. just as Texas was recognized, at a lucky moment, when Mr. Webster and other senators *happened* to be gone to dinner. If the people of the North, or the legislatures now in session, have anything to say against the admission of Florida, with the most monstrous of all the State constitutions yet formed for the perpetuation of slavery, and with only two-thirds of the population (slaves and all,) requisite for a single representative, to come in and hold as much power in the Senate as New-York or Pennsylvania, let them say it now, or they will probably never have another time.—*Emancipator.*

COLORPHOBIA.—Some newspapers are trouncing the captain and clerk of the steamboat Globe, for refusing a seat at their breakfast table to *Haalilio*, ambassador from the king of the Hawaaian or Sandwich Islands, to this government—the said envoy laboring under the original sin of being copper-colored. Of course, the steamboat men were wrong—but was it indeed *their* fault, or that of a diseased public opinion—a ridiculous and disgraceful popular prejudice? Suppose this Haalilio had been a mulatto native of the United States—a free voter and "sovereign" of this country—the son, for instance, of our late vice president—these same papers would probably have abused the captain if he *had* given him a seat at the common table, and even stigmatized the passengers for consenting to eat with him! And why is not a cleanly and well-bred American freeman as good as a Sandwich Island dignitary? There is no country on earth where social aristocracy is more exclusive and absurd than here, and the less manhood a person has, the more he plumes himself on his external and factitious advantages over some one whom he tries hard to look down upon.—*New-York Tribune.*

EMANCIPATION IN JAMAICA.—"A gentleman formerly of Boston," says the Monthly Miscellany, "who has recently returned from a residence in this island, and who is on the point of establishing himself there in one of the largest silk establishments, probably in the world, gives a very encouraging report of the emancipation. After long experience, after having had to wrestle with prejudices so common in New England against the colored race, he does not hesitate to pronounce the free blacks of Jamaica the best peasantry he has ever seen. Their docility, fidelity, orderly habits, and general propriety of conduct, are all that could be desired. The price of labor averages a quarter of a dollar a day: they seem anxious to be employed. But a very pleasant feature among them is their eagerness after knowledge. The school reports of Kingston prove the black pupils to be more capable, or more assiduous, than the white. You can get a colored boy to do anything for you by offering him instruction. It has been difficult to get them to leave their books at night, and go to their rest, when they found themselves where this once unknown privilege could be enjoyed. They enter with zest into the use of religious opportunities. We wish a better class of missionaries could go among them. The population is 450,000."

Died.

At Port Carbon, Pennsylvania, on 4th day, the 18th ult. RACHEL, wife of Charles Sims, who was distinguished for his heroism in twice escaping from bondage, and for his devotion to the anti-slavery cause. Though belonging to a despised race, Rachel won the esteem of those who knew her, by her industrious habits, her ever-ready kindness, and her quiet, unobtrusive manners. Her worldly means were small, but her sympathy and assistance were liberally given to all the suffering; particularly those of her own oppressed race. She was always ready to aid her neighbors, by whom she will be much missed; but their loss is her great gain. She bore a lingering illness with Christian patience and resignation. Her funeral was numerously attended by all classes. The temperance society, of colored people, walked in procession, with their badges of white and blue. At the gate, they divided into two columns, for the coffin and its followers to pass through. Joseph F Carroll addressed a few words of religious exhortation to the crowd. When he closed, the temperance band struck up a hymn, and the place was filled with their sweet melody. After an affectionate leave-taking with the friends of the deceased, they departed in procession, as they came. None in that part of the country have kept their pledge more strictly than this colored band.

At Ledra, Cayuga county, New-York, on the 16th inst. ABIGAIL GREENE, wife of Jonathan Greene, in the 74th year of her age, with Christian hope. She gave proof of a peaceful close, after a long life of usefulness.

TREASURER'S RECEIPTS

For the week, ending 1st mo. (Jan.) 28th, 1843.

Received for the Standard.—The following persons have each paid $2: Winslow Kenyon, Sennett, N. Y.; Sam'l Thomas, Woodstock, N. Y.; Ruth Shelton, Weedsport, N. Y.; Erastus Webber, Paris Hill, N. Y.; Almira Smith, Cazenovia, N. Y.; M. Springstead, do.; William H. Seward, Auburn, N. Y.; Samuel Griffin, Princeton, Mass.; John R. Williams, Hector Cutler, Zenas Covel, John Dandridge, Buffalo, N. Y.; J. S. Hitchcock, Oneida Castle, N. Y.; Robert Bucklin, West Winfield, N. Y.; Isaac S. Flint, Cooperstown, N. Y.; Wm. Dall, Boston; Jas. Raymond, Hubbardstown, Mass.; Thos. C. Holmes, Kingston, Mass.; Betsy Stetson, Hanover, Mass.; Isaac Thorn, Clifton, Greene county, Ohio; Henry Willis, Jericho, L. I.

Elisha Freeman, East Hamburgh, N. Y. $6; G. T. Smith, Palmyra, N. Y. $1; H. Ware, Farmington, N. Y. $3; Alexander Washington, Buffalo, $1; John A. Ward, do. $1; Joseph Clifton, Little Falls, N. Y. $1; Noyes Stillman, Leonardsville, N. Y. $1; Spicer Sanders, Plainfield Centre, N. Y. $1; Samuel Bowne, New Rochelle, N. Y. $1; Nancy Baker, Bridgewater, N. Y. $1; Caroline Turner, do. $1. The following persons, Bridgewater, N. Y. have each paid $1 66 2-3: Dr. J. L. Kellogg, J. T. Clark, Theodore Monroe, Chester Hall, James Thorn, Rev. Charles Mackin, and Gordon Turner. Jairus Lincoln, Hingham, Mass. $6; John Fessenden, Westminster, Mass. $1.

Donations.—Abigail Mott, Albany, on account of her pledge, $10; Sarah Van Eps, Vernon, N. Y. $2; a friend, Utica, N. Y. $2; a friend, Cazenovia, N. Y. 50 cents; a friend, Penn Yan, N. Y. 75 cents; a friend, do. do. 50 cents; a friend, do. do. 50 cents; O. A. Bowe, Herkimer, N. Y. $1; James Adams, Little Falls, N. Y. 50 cents; collections in do. $2; Lydia P. Savage, Syracuse, N. Y. $1; a friend, Scipio, N. Y. $1; Rosa Smith, Syracuse, N. Y. 75 cents; Nathan Brown, Oppenheim, N. Y. $1; Nathaniel Stimson, do. $1; George D. Lyon, and other friends, at Little Falls, N. Y. $28; Mrs. Montgomery, Bridgewater, N. Y. 50 cents.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

General Items.

Important from Mexico.—We learn from letters which appear in the Mexican papers, that the recent proceedings of Com. Jones, at Monterey, are not the only grounds of complaint the Mexican government have against this country. *El Liglo Diez y Neuve* publishes three letters from the new governor of California, stating the particulars of what he terms an outrage on his government, at the port of San Diego. From the statement given, it appears that during the month of November, a party of men entered that port, and spiked eight cannon belonging to the fortification. The officers of the brig Alert, bearing the United States flag, are charged with the perpetration of this offense, as she was seen off the port some days before; and several boats, filled with men, were seen passing between the vessel and the shore, about the time of the alledged offense.

Commodore Mackenzie.—The Court of Inquiry have justified Com. Mackenzie from all blame with regard to the execution of Spencer and his associates. A court martial is now appointed to try him on the charge of murder.

The Earthquake.—The late earthquake was felt on the evening of the 4th, at Van Buren, Arkansas. It is the opinion of geologists, that portions of that State are of a volcanic character, and that slumbering fires, which find their breathing places in the southern part of Mexico, are rolling their "everlasting surges" not far from the surface of the soil.

Important to Agriculture.—Rev. Henry Colman, formerly of Salem, and now editor of the New Genesee Farmer, has disposed of his interest in that concern after the first of April next, when he intends leaving for Europe, and will act as the European correspondent of that paper. The plan is, for Mr. C. to spend a year in England, in the examination of the husbandry and rural economy of that country, and a year on the continent, in the examination of French, Flemish, Swiss, and German husbandry—and especially the agricultural or manual labor schools, and the experimental farms. The general plan of the survey will conform to Mr. Colman's survey of the agriculture of Massachusetts, and the reports will be published in successive numbers—the first to appear by the first of January, 1844, or sooner, if practicable; the remainder at intervals of two or three months. Cost, fifty cents for each number, to consist of one hundred pages, stitched and covered, with explanatory drawings and engravings, title pages and index. The whole work to be comprised in eight, or at the most, ten numbers.

The Prize Fighters.—Gov. Bouck has refused to interpose executive clemency in the cases of the prize fighters, convicted in Westchester county, New-York. He alledges that it is too soon; but if the prisoners show an intention to avoid being parties in future scenes of a similar character, they may expect pardon during the ensuing spring.

Royal Marriages.—Prince de Joinville, of France, and Prince Adalbert, of Prussia, lately went to Brazil, to win the hand of a lovely princess there, the sister of Donna Maria, of Portugal. The French prince won the prize.

A daughter of Louis Phillippe, the Princess Clementine, is to be married to the Prince of Saxe Coburg.

Dreadful Deed.—Capt. Joseph Owens, whose residence is a few miles from Annapolis, lately shot his son, the wound causing almost immediate death. This shocking deed, it is said, was occasioned by an ill-feeling growing out of a lawsuit.

Mr. Everett, the American minister in London, has been passing a few days with Sir Robert Peel, at his country-house, Drayton Manor in company with a number of distinguished official and other personages.

NOTICES.

GREAT STATE CONVENTION IN CONNECTICUT,

To be held in Manchester, Hartford County, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th of February.

TO THE MEN AND WOMEN OF CONNECTICUT,—The pleasing duty of inviting you, one and all, to meet in convention, at Manchester, on the 14th, 15th, and 16th of February, has been imposed upon me, by the Executive Committee of the American Anti-Slavery Society.

The object of this meeting is to institute a State Anti-Slavery Society, upon the principles which govern the American Society, and to deliberate and act upon great questions connected with the present interest and future welfare of our enterprise. The responsibilities of the cause should be thrown upon the many, rather than the few. The whole country should be thoroughly organized. Our relations to both Church and State, which are, and have been, arrayed against the anti-slavery movement, are such, at the present time, as to demand of all true hearts that sacrifice and self-denial necessary to convince every one, hostile to the anti-slavery enterprise, that we regard the inalienable rights of our colored brothers and sisters, weighed down by chains at the South, and with inhuman prejudices at the North, more than the interest of sect or party. You are earnestly called upon to come up to this meeting, with the firm conviction, that our cause has arrived at a crisis, when such a convention is imperiously demanded. The subtlety of slavery, and the vigilance and activity of our opponents are such, as require that we should make use of all proper instrumentalities, that can be used, to urge forward this great cause, which is destined to give liberty to the slave, equality to the poor people of color, and to secure harmony and prosperity to the whole nation.

The third day of the convention will be devoted to the discussion of the origin, influence, and claims of the *third political party*. ICHABOD CODDING informed me, that he should be there to defend the course and policy of that party.

WENDELL PHILLIPS, EDMUND QUINCY, C. C. BURLEIGH, WM. LLOYD GARRISON, Dr. HUDSON, JAMES MUNROE, and others, have been invited to attend.

Let this be the greatest anti-slavery gathering ever witnessed in Connecticut. Let the old and the young, the rich and the poor, the farmer and the day laborer, the mechanic and the manufacturer, the teacher and the physician, and all the other classes of the State feel that this is a cause which involves great interests to their country and to themselves. In a word, let them feel that this is, emphatically, their cause.

Let the decisions of this convention be such as shall inspire the friends of freedom with new hopes, to encourage and strengthen the doubtful and wavering, and to convince all those sects and parties opposed to the freedom of the slave, or to the elevation of the free people of color, that no aid is to be expected from abolitionists. Let a voice go forth from Connecticut, on this subject, which shall agitate the whole country.

You are entreated, then, by the interest you have for the integrity of our enterprise, by your love for our common country, and by the ties which bind you to your enslaved fellow-countrymen, to come up to this meeting by hundreds from every county in the State.

Let meetings be called in every town, and large numbers secured to attend. Let there be a rally from every quarter of the State.

Will the friends in Manchester see that extensive provision is made for delegates?

JOHN A. COLLINS,
General Agent American A. S. Society.

ANTI-SLAVERY CONVENTIONS FOR THE PEOPLE, IN WESTERN NEW-YORK.

Anti-slavery conventions will be held at the following places, commencing at 10 o'clock A. M. and to continue two days.

Niagara County.

Royalton, Friday & Saturday, Feb. 3d & 4th.
Gosport, Tuesday & Wednesday, 7th & 8th.
Middleport, Friday & Saturday, 10th & 11th.
Johnson's Creek, Tuesday & Wednesday, 14th & 15th.
Somerset, Friday & Saturday, 17th & 18th.
Lockport, Tuesday & Wednesday, 21st & 22d.
Niagara Falls, Friday, 24th (one day only.)

Erie County.

East Hamburgh, Tuesday & Wednesday Feb. 28th & March 1st.
Collins Centre, Friday & Saturday, Mar. 3d & 4th.
Aurora, Tuesday & Wednesday, 7th & 8th.
Alden, Friday & Saturday, 10th & 11th.

Wyoming County.

Attica, Tuesday & Wednesday, 14th & 15th:
Wyoming, Friday & Saturday, 17th & 18th.
Castile, Tuesday & Wednesday, 21st & 22d.
Lima, (Livingston co. Friday & Saturday 24th & 25th.

The friends of the slave in different localities are requested to make all necessary arrangements for the holding of these conventions.

Dear Brethren—A great work has been commenced, and it must be accomplished! The public opinion of Western New-York is partly revolutionized on the subject of slavery.

That revolution must be completed! The good work so nobly begun—must be carried on with a fixed determination to overcome any and every obstacle which the enemies of truth and freedom may throw in our way.

Let none be inactive or slumbering when the labors of *all* are so much needed.

The undersigned will attend all the above conventions, health &c. permitting:—

JACOB FERRIS,
JA'S. B. COOPER,
E. W. CAPRON.

CONVENTION OF THE ADVOCATES OF LIBERTY.

The citizens of Chester county, and parts adjacent, are requested to meet at Marlborough meeting-house, in the township of East Marlborough, on 7th day, the 4th of the 2d mo. next, at 11 o'clock, A. M. for the purpose of considering the subject of SLAVERY, in its various bearings and relations; and in particular, to inquire respecting the course proper to be pursued by the free States, for the protection of their citizens from being carried away into slavery, under pretense that they owe service or labor to the inhabitants of other States.

By direction of the Board of Managers of the Chester County Anti-Slavery Society.

LEVI COATES,
EZRA GRAY,
WM. JACKSON, } *Com.*

PHILADELPHIA.

An adjourned meeting of the Philadelphia County Anti-Slavery Society, will be held at Clarkson Hall, Cherry street, above Sixth, on Friday evening, February 3d, at 7 o'clock. An interesting meeting may be expected.

C. S. HALLOWELL, *Sec'y.*

COURSE OF ANTI-SLAVERY LECTURES IN BOSTON.

The Boston Female Anti-Slavery Society has made arrangements for a course of lectures, to be delivered at Amory Hall, by the following persons:

William Lloyd Garrison, Wendell Phillips, Frederic Douglas, Edmund Quincy, John Pierpont, Charles Lenox Remond, Samuel J. May, and George Bradburn.

Tickets for the course, at $1 00 each, may be obtained at the book stores, at the Anti-Slavery Office, 25 Cornhill, and at the door. The first lecture will be given on the first Monday evening in February, by one of the above-named gentlemen. The deep interests of all the aspects of the subject of slavery, at the present moment, together with the knowledge, eminent ability and experience, great eloquence and devotedness to the anti-slavery cause, of these gentlemen, with their entire freedom from partisan views and feelings, cannot fail to make this course of lectures a source of great benefit and satisfaction to all who attend them. Notice will be given of the division of subjects and order of lectures, as soon as the arrangements are completed.

REMOVAL.

LYDIA WHITE has removed from 219 North Second street, to the Northwest corner of Fifth and Cherry streets, where she will continue to keep a general assortment of groceries, the product of free-labor, wholesale and retail.

Also, the dry goods manufactured by the American Free Produce Association.

Just received, fifty barrels prime Laguira sugar.

Philadelphia, Second month 2d, 1843.

Poetry.

For the National Anti-Slavery Standard.

HARK! HARK! TO THE TRUMPET OF FREEDOM.

Air—Old Rosin the Bow.

Hark! hark! to the Trumpet of Freedom!
Her rallying signal she blows:
Come gather around her broad banner,
And battle 'gainst Liberty's foes.

Our forefathers plighted their honor,
Their lives, and their property, too,
To maintain, in defiance of Britain,
Their principles, righteous and true.

We'll show to the world we are worthy
The blessings our ancestors won,
And finish the Temple of Freedom,
That Hancock and Franklin begun.

Hurra, for the old-fashioned doctrine,
That men are created all free!
We ever will boldly maintain it,
Nor care who the tyrant may be.

When Poland was fighting for freedom,
Our voices went over the sea,
To bid her God-speed in the contest—
That Poland, like us, might be free.

When down-trodden Greece had uprisen,
And baffled the Mahomet crew;
We rejoiced in the glorious issue,
That Greece had her liberty, too.

Repeal, do we also delight in—
Three cheers for the "gem of the sea!"
And soon may the bright day be dawning,
When Ireland, like us, shall be free.

Like us, who are foes to oppression;
But not like America now.
With shame do we blush to confess it,
Too many to slavery bow.

We've petty *whig despots* among us,
And *democrat tyrants* here, too,
Who vainly may threaten to gag us,
So long as to freedom we're true.

Tom Morris went home from the senate,
Because he was free-born and bold;
He would not bow down to oppression,
And be by the tyrants controlled.

They tried to expel Father Adams,
And brought the old lion to bay,
But very soon found, to their sorrow,
'Twas a game the old hero could play.

And Giddings was censured severely,
Because he unflinchingly stood,
And defied the slave power that beset him,
As every free congressman should.

We're foes unto wrong and oppression,
No matter which side of the sea;
And ever intend to oppose them,
Till all of God's image are free.

Some tell us because men are colored,
They should not our sympathy share;
We ask not the form or complexion—
The seal of our Maker is there!

Success to the old-fashioned doctrine,
That men are created all free!
And down with the power of the despot,
Wherever his strongholds may be.

We're proud of the *name* of a freeman,
And proud of the *character*, too;
And never will do any action,
Save such as a freeman may do.

We'll finish the Temple of Freedom,
And make it capacious within,
That all who seek shelter may find it,
Whatever the hue of their skin.

For thus the Almighty designed it,
And gave to our fathers the plan;
Intending that liberty's blessings,
Should rest upon every man.

Then up with the cap-stone and cornice,
With columns encircle its wall,
Throw open its gateway, and make it
A home and a refuge for all!

For the National Anti-Slavery Standard.

THE HUMAN HEART

BY HARRY FRANCO.

The basest heart, that ever in the breast
Of erring mortal, beat with life's warm blood,
Retains *some* part of that pure fire, which blest
Our father-man, when God pronounced him good:
And thus we know our home was once above,
By that dim spark, which yet may lead us there;
When faith, and hope, and penitence, and love,
Shall purge our hearts, and lead our thoughts to prayer.

From the New-York American.

THE HOME VALENTINE.

"Jeweder tragit in sich den Tod,
Ist aussen noch so lust'ger Schein."—Herder.

Still fond and true, though wedded long,
The bard, at eve retired,
Sat musing o'er the annual song
His home's dear muse inspired:
And as he traced her virtues now
With all love's vernal glow,
A grey hair from his bended brow,
Like faded leaf from autumn bough,
Fell to the page below.

He paused, and with a mournful mien
The sad memento raised,
And long upon its silvery sheen
In pensive silence gazed:
And if a sigh escaped him then,
It were not strange to say,
For fancy's favorites are but men,
And who e'er felt the stoic when
First conscious of decay?

Just then a soft cheek pressed his own
With beauty's fondest tear,
And sweet words, breathed in sweeter tone,
Thus murmured in his ear:
"Ah, sigh not, love, to mark the trace
Of Time's unsparing wand;
It was not manhood's outward grace,
The charm of faultless form and face,
That won my heart and hand.

"Lo! dearest, mid these matron locks,
Twin-fated with thine own,
A dawn of silvery lustre mocks
The midnight they have known:
But Time to blighted cheek and tress
May all his snows impart;
Yet shalt thou feel in my caress
No chill of waning tenderness,
No winter of the heart!"

"Forgive me, dearest Beatrice!"
The grateful bard replied,
As nearer, and with tender kiss,
He pressed her to his side;
"Forgive the momentary tear
To manhood's faded prime;
I should have felt, had'st thou been near,
Our hearts indeed have nought to fear
From all the frosts of Time!"

Miscellany.

From the Rochester Democrat.

THE LOST FOUND.

We had frequently observed a heart-broken looking lad pass by, with a gallon oil-can in his hand. His tattered garments and his melancholy face were well calculated to excite observation and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil-can, but as a *whisky jug*. Having seen him pass twice in one day with his ever-present can, we had the curiosity to accost him, and did so by inquiring his residence.

"I live," said he, "five miles from the city, on the ——— road."

"You have been to the city once before to-day, have you not?"

"Yes, sir, I came down in the morning; but I couldn't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm."

"Why, sir, it was whisky that I was sent for. Father had no money, and he sent me to Mr. ——'s, to get trusted; but he wouldn't trust any more, so I had to go home without the whisky; but father sent me back again."

"How do you expect to get it now, when you couldn't get it in the morning?"

"Why, sir, I have brought a pair of shoes, which sister sent mother. Mr. —— will give whisky for them. *He has got two or three pair of mother's shoes now.*"

"Do you like to carry whisky home, my boy?"

"Oh, no, sir, for it makes all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfill his errand, and returned home with him. The family, we found, consisted of husband, wife, and four children; the eldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold, blustering day. The north wind blew harshly, and came roughly, and unbidden, through the numberless crevices of the poor man's hovel. A few black embers occupied the fireplace, around which were huddled the half-naked children, and the wo-stricken mother and wife. Her face was haggard—her eyes sunken—her hair dishevelled—her clothes tattered and unclean.

She was sitting upon an old, broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and it was now seemingly struggling to free itself from the harsh world into which it had, but a few months previous been ushered. There was no tear in the eye of the mother as she gazed on the expiring babe. The fountain had been, long before, dried up by the internal fires which alcohol had kindled and fed. Yet she was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the happy past—the days of her infancy and girlhood, and her early home. Poor thing! She had given her affections and her hand to a man who had taken the first steps in intemperance. She had left home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot. Broken-hearted, cast out from the society of her former friends—frowned upon by the "good society" humane—spoken of as the miserable wife of a miserable drunkard—with no hand to help, no heart to pity, she very soon became a tippler and a drunkard herself.

By the side of this wo-smitten mother was kneeling a little girl of five or six years, down whose sallow cheeks tears were coursing, and who, ever and anon, exclaimed, "Poor little Willie, must you die? Oh, mother, must Willie die?" and then kissing the clammy sweat from little Willie's brow, covered her face with her tattered apron, and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half dead embers a potato, which he broke open, with the remark, "Mother, give this to little Willie. Maybe he's hungry. I'm hungry, too, and so is sister; but Willie's sick. Give him this potato, mother."

"No, poor boy," said the mother. "Willie will never be hungry again. *He will soon be dead.*"

This remark drew all the children around the mother and the dying child. The father was sitting upon what was intended for a bedstead, without hat, shoes, or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his blurred eyes were fastened upon the floor, as if he were afraid to look up to the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshhold. The very respiration of the household seemed suspended; when a slight shivering of the limbs of the infant, and a shriek from the half conscious mother, told all that the vital spark had fled.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips he whispered—"Is Willie dead?"

"Yes, James, the poor babe is dead!" was the choking reply of the mother, who still sat, as at first, gazing upon the face of her little one.

Without uttering another word, the long brutalized father left the house, muttering as he left, "My God how long?"

At this moment a kind-hearted lady came in, who had heard, but a few moments before, of the dangerous illness of the child. She had brought with her some medicine; but her visit was too late. The gentle spirit of the babe had fled, and there remained for her but to comfort the living. This she did, while we followed the father. We related to him the circumstances which had led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, sir," said he. "I have long known it. I have not always been what you now see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first who has ever spoken to me on the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you now make the effort?"

"I will. It has occupied my thoughts during the whole morning; and now, in the presence of Almighty God, I swear never again to touch the accursed thing which has ruined me, and made beggars of my family."

Happy enough to hear this manly resolution, we returned to the house with him—in due time we made the fact known to his wife—and producing a pledge, *the whole family signed it upon the table which held the body of their dead child.*

The scene was an affecting one. * * *

Two years had passed, when the incident was recalled to our mind by a shake of the hand from a gentleman, who was returning west with a stock of dry goods which he had just purchased in New-York. *It was the man who signed the temperance pledge by the body of his dead child.*

From the Democratic Review.

THE WEST ROXBURY COMMUNITY.

Letter to O. A. Brownson.

My Dear Sir: I have made my visit to the Community, as it is called, at West Roxbury, and find that it more than answers the expectation held out in that account of it which appeared in the "Dial," last January. I mean that the degree of success already attained, is greater than it was there intimated it could be, for many years to come. In a pecuniary point of view, it is not failing; and that is success, considering the great embarrassments under which they began. There are seventeen associates. Had each of these been able to contribute one thousand dollars apiece, they would be at this moment under no embarrassment at all; but instead of that, not one-third of the sum was contributed. For the cost of their farm, as I understand it, they are paying interest; but by means of the farm and the school, they are able to pay this interest, and to *feed* themselves; although there are seventy people already there, and the number will be one hundred, in the course of the winter. The joining of a few associates, or even one, with some money, would render them quite independent. But they feel they have gained so much morally and intellectually, by having been so poor as to have had none join but those to whom the accomplishment of the *Idea* appears worth working and suffering for, that it is no longer to be feared that they will be tempted to receive among them any, of whom money is the chief recommendation. They prefer to sacrifice many conveniences, to endangering the social and ideal character of their company. Several mechanics, who have been hired to do jobs upon the place—I mean carpenters, blacksmiths, shoemakers, tailors—have at first expressed themselves amazed that people should go together, of such apparent inequality, and make a common cause, and share the fruits of their labors equally among themselves; but after seeing the operation for weeks, they have desired to join, and to forego some of the income they were already receiving from their trades, in order to have the enjoyment, the moral advantages, and the intellectual improvement, of a social life, on principles so consistently democratic and Christian; and more especially, in order to have all their children have every advantage of education to which their abilities can do justice. I speak of facts. The association has actually under consideration such propositions. Also, one of the farmers, the most thriving one, whose farm joins theirs, has, for the sake of his children, made them the offer, if they can meet him half way, of throwing in his farm, and becoming one. He would be richer in dollars and cents, to remain as he is; but this additional money could not buy for him that education for all his children, which he must receive in this community, if he is one of them; to say nothing of his own enjoyment and improvement. To me, it is an inspiring thought, that they have already showed to the agricultural population around them, that with the cultivation of the earth, may be combined an intellectual and tasteful life; and that the true, democratic equality, may be obtained by *leveling up*, instead of *leveling down*.

But let me speak of the education in detail, and show that the children of the actual associates have even greater advantages than those sent there; though for the latter, it is, I think, the best school I ever saw. I will begin with the a-b-c-d-arians. There is one lady among the associates, who loves to keep a regular school, on the old-fashioned plan, with a kind, but efficient discipline of rules and lessons. She has as many of the younger scholars as the parents wish. But some parents prefer a different system, in which their children are only confined a very short time, while they can be individually attended to by the teacher. And there are among the young women, several who take two or three at once—making one little class—and enlist their undivided, unwavering attention for an hour, or an hour and a half, and then let them play all the rest of the day. These children, in this way, get more instruction, and do more intellectual work, than in ordinary schools; and yet have none of the weariness, and bad physical and moral effect of confinement. They are never obliged to sit still and do nothing; nor do they, in this plan, become troublesome to others. There is so much room, they can spread round, and find infinite amusement on the place. I never saw children at once so happy and so little in the way of other people. There seemed to be great love for the little things, in all the men and boys, as well as the women; and I observed that when the young men went to walk in the woods, or about any out-of-door occupation, they would let two or three children go, too, and keep their eye upon them, and so relieve the mothers, and make the children happy; and this, without troubling themselves, either. Children from the ages of nine or ten, up to thirteen and fourteen, go to the school of a gentleman who has been a very successful teacher for many years, and understands the drilling processes. But of this class, also, if there are any, whose parents, on account of their health, or peculiar genius, or sex, wish to receive separate attention, there are found those who will attend to them, in the desirable way. Then there is a very fine teacher of Greek, another of Latin, and another of mathematics, among the gentlemen associates. Several teach German, French, Italian, and Spanish, and I do not know how many other things. One lady has classes in history, moral philosophy, various branches of elegant literature; and with all her cares, (one of which is the care of a house of fourteen rooms,) she told me she had not, for more than a year, set aside two recitations! This will show what real method lies under the graceful exterior, where not mathematical lines, but only the curves of beauty, appear. This lady told me, too, that never in her life had she so much leisure, and enjoyment of herself, for hours together; and never had the occupations of life been so little fatiguing to her.

I would have you observe, that grown-up persons, as well as children, are members of these various classes. The workmen in the field partake, just as much as they please, of these means of education. One man, who does as much hard work, if not more, than any one on the place, and who never learned any language, and is forty years old, a husband and father, having been engaged in a mechanical trade all his life, studied German last winter, on Ollendorf's method, with the greatest perseverance. They had eighty recitations a week, last winter. All have access, also, to all the books owned by any of the members, the most of them being collected in a charming room, designated as the "library," of which all are free, young and old.

In another common parlor, there is a piano-forte; and there, in the evening, the lovers of music congregate, and hear fine music from some of their number—sometimes songs, and sometimes psalms, and sometimes the deep music of Beethoven. J. S. Dwight superintends the musical department of the teaching. The very little children have to sing by rote; those who are old enough, are taught by the Manual of the Academy of Music. Instrumental music is also taught to all who have the ability and desire to learn. It struck me how beautiful it would be, if some of those noble Italian exiles should go and join their number, who could throw in their music, and their beautiful language, and receive in return the realization of the dreams of their youth; but all this will come in good time.

To go back to the children. The greatest advantage is, that the life is so natural, it makes a discipline, without the ugly forms. Everybody works and studies, and so the children work and study, from imitation and in spirit. I never saw such habits of disinterestedness—so little personal selfishness.—Children were requested by all parents to do all sorts of things; and if one had refused, another would have been called upon, as the only rebuke. The punishment of appearing selfish, and not being in the general spirit, precludes all others. Of course, I do not mean to imply that any circumstances of social arrangement will destroy all moral evil. I know there are those which originate in the constitution of every finite creature, and which are only to be set aside in their principles and consequences, by a deep, internal struggle, where there is no witness but God, by whose sovereign mercy alone is the great victory accomplished, and each individual introduced into "the company of the first-born." But there are innumerable social vices, and deformities of character, which are exasperated, if not produced, by the unsanctified conventions of our common life, and which here do not appear; and there is no telling how much more those who are good, have the advantage of their goodness, and those who are morally inferior, are assisted, by living where there is such a general spirit, and such habits among the adults. Country employments, and country scenery, too, has an immeasurable effect upon children's tempers.

With respect to the labor, which is the material wealth of the establishment, and the body of its life, they intend to have all trades and occupations which contribute to necessities and healthy elegancies, within their own borders, so as not to buy them from without, which is too expensive; but at present, their labor is agriculture, and the simplest housekeeping. They have above a dozen cows that they take care of, and sell all their milk at the door; they cultivate vegetables exclusively, and sell them in the markets of Roxbury and Boston; and this branch of their industry may be almost indefinitely extended. They cultivate grass, also, and sell hay very profitably. I do not know about their grain, not being wise enough in those matters to understand what I saw. The farm is not wholly under cultivation, because they have not yet force enough to do all they wish. Fifty more men might be profitably employed on it. Teachers, scholars, and all, work. Their Greek teacher spends several hours a day in taking care of the fruit, which hereafter, they think, will constitute a great part of their wealth. Every one prescribes his own hours of labor, controlled only by his conscience, and the spirit of the place, which tends to great industry, and almost to too much exertion. A drone would soon find himself isolated and neglected, and could not live there. The new-comers, especially, if they come from the city, have to begin gradually, but soon learn to increase the labor of one hour a day in the field, to six or seven hours; and some work all day long; but there can be no drudgery, where there is no constraint. As all eat together, they change their dress for their meals; and so after tea, they are all ready for grouping, in the parlors of the ladies, or in the library, or in the music room, or they can go to their private rooms, or into the woods, or anywhere. They visit a good deal; and when they have business out of the community, nothing seems more easy than for them to arrange with others of their own number to take their work or teaching for the time being; so that while they may work more than people out of the community, none seem such prisoners of their duties. The association of labor makes distribution, according to taste and ability, easy; and this takes the sting out of fatigue. Then I believe bodily labor does not fatigue so much, when the mind is active, and elevated by noble sentiments; and certainly, intelligence, and the spirit of improvement, give the advantage of saving themselves drudgery, by all the devices of our mechanical age. Perhaps they might go into vagaries in labor-saving expedients, but that their narrow pecuniary means checks all freakishness of mind, in this respect. They put their hands to the plough, in good earnest, and do their work by main strength, and not by stratagem. As the pupils work more or less, it makes the school a most desirable one for farmers' children; and I hope many a young man will be saved to the healthy pursuits of agricultural life, by this establishment, whose laudable desire for intellectual improvement for bettering his condition in life, would drive him into our crowded professions and city warehouses.

For the women, there is, beside many branches of teaching, washing and ironing, housekeeping, sewing, and conducting all the social life. They have to hire one washerwoman now, but hope, bye and bye, to do all the washing within themselves. By the wide distribution of these labors, no one has any great weight of any one thing. They iron every forenoon, but one; but they take turns, and each irons as long as she thinks right. The care of the houses is also distributed among those who are most active, in a way mutually satisfactory. And so of the cooking. In nothing did they seem to feel so immediate a desirableness of improvement, as in the kitchen department, and the eating rooms. These are all in the old house, and not at all convenient. The next building is to be a kitchen establishment, and convenient dining hall, which will enable them to appear much more to advantage; besides leaving the old house, which they call "the Hive," to be entirely used for sleeping rooms, and parlors. A more spacious and convenient dining-hall will enable them to be less confused, and more elegant at table, than which nothing is more important for the general tone of manners. There is no vulgarity now, because all the people have the sentiment and desire of improvement; but many have not been in society, and these need to have things so arranged that the table manners of the more educated and best bred should have a chance to be observed, and do their work of refinement. The manners of the children, also, can then be more easily attended to; and when this is brought about, it seems to me that in the article of elegance, they will not fall behind the rest of the world. Without any wearisome etiquette, there would be the beauty that naturally hovers round "plain living and high thinking;" and of which nothing now hinders the full development, but their crowded and inconvenient eating apartments. I ought to say, that though a common table is preferred by most, yet any individual family, by taking the trouble on themselves, can have some or all of their meals at their own rooms; and now, any individuals who wish, on account of ill health, or for any other reason, to take a meal alone, can easily do so; and constantly, there are those who are thus favored. You would hardly imagine that so many individuals should have their own way so continually, without clashing. For a time, they did not have any regular housekeeper, but this office passed from one to the other; for they were afraid that the pride and tyranny of office might interfere with the freedom of individuals; and they preferred the inconveniences of frequent change, to the evil of that fixed vexation. But at last, a housekeeper appeared, so fit, that they created for her the office! This woman went out to sew for them a week, as a sempstress; during which time, she used her eyes, and ears, and mind, to such purpose, that at the end of the week, she wanted to join. The associates proposed that she should remain two months, without committing herself; and then, if she continued in the same mind, she should be considered to have joined from the first. During these two months, she employed herself variously, and showed so much delicacy and tact, as well as ability, and housekeeping-talent, that they all agreed she should be queen in that department, and they would obey. I do not know what measure they would take to dethrone her, if she should grow naughty; but at present, she reigns by the greatest of King Alfred's titles—the divine right of might and virtue.

I do not seem to myself to have told you a moiety of the good which I saw; I have only indicated some of it. But is it not enough to justify me in saying they have succeeded? It seems to me, if their highest objects were appreciated, they would challenge some of that devotedness which makes the Sisters of Charity throw large fortunes into their institution, and give themselves, body and soul, to its duties. It is truly a most religious life; and does it not realize, in miniature, that identity of Church and State which you think is the deepest idea of our American government? It seems to me that this community, point by point, corresponds with the great community of the republic, whose divine lineaments are so much obscured by the rubbish of imported abuses, (that, however, only lie on the surface, and may be shaken off, "like dew-drops from the lion's mane,") and whose divine proportions are now lost to our sight by the majestic grandeur with which they tower beyond the apprehension of our time-bound senses. For the theory of our government also proposes education (the freest development of the individual, according to the law of God,) as its main end; an equal distribution of the results of labor among the laborers, as its means; and a mutual respect of each man by his neighbor, as the basis. Only in America, I think, could such a community have so succeeded as I have described, composed of persons coming by chance, as it were, from all circumstances of life, and united only by a common idea and plan of life. They have succeeded, because they are the children of a government, the ideal of which is the same as their own, although, as a mass, we are unconscious of it; so little do we understand our high vocation, and act up to it. But these miniatures of the great original, shall educate us to the apprehension and realization of it as a nation.

Some people make objection to this community, because it has no chapel in it. But I think this is an excellent feature of it. There are churches all round it, to which any can go as they please; and there has been a service within it, which such might attend as were not pleased with any neighboring church; and this might be resumed, if there were not seen to be a general preference in the church-goers to go out. The children are gathered on Sundays, spontaneously, to sing hymns—the natural devotion of children—and to be read to by those who wish to do so; and there is perfect freedom to do anything for social, religious worship, that is felt desirable by any, provided only nothing is prescribed to one another authoritatively.

From the New Haven Herald.

ATMOSPHERIC PHENOMENA.

* * * To persons not accustomed to see any unusual phenomenon in the heavens, such a fiery appearance of the clouds must be very terrific. Ignorance, in such cases, is a calamity. I had seen more wonderful appearances in the clouds or heavens, and was not in the least disturbed.

In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours; the legislature was in session at Hartford, and such was the darkness that business could not be transacted without candles. During this time the clouds were tinged with a yellow or faint red for hours, for which no cause has been assigned. I stood and viewed this phenomenon with astonishment, but I had not any fear that the world was coming to an end.

In the evening of March 29th, 1782, an extraordinary light spread over the whole hemisphere from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the light was visible, and some persons heard, or imagined they heard, a slight rustling sound. I then resided in Goshen, Orange county, New-York, and stood half an hour on a bridge over the Wall-Kill, to witness this extraordinary phenomenon, but I saw no person that was frightened at the sight.

In the year 1783, a great part of Europe was for weeks overspread with a haziness of atmosphere, which caused great consternation. The churches were crowded with supplicants. The astronomer, Lalande, attempted to allay the fright, by endeavoring to account for the appearance, which he ascribed to an uncommon exhalation of watery particles, from the great rain of the preceding year. But at last the cause was ascertained to be smoke from the great eruption of the volcano Heckla, in Iceland, which covered more than three thousand square miles with burning lava, in some places to the depth of forty feet. I had this account from Dr. Franklin, who was in Europe at the time.

In a late paper, published by the Millerites, I saw an article, stating that the northern lights foretell something terrible. The writer seems not to know that in the high northern latitudes, in the sixteenth degree and northward, northern lights are of daily occurrence, and so have been from time immemorial. So illuminated are the heavens that persons may often see to read by the light.

These lights occasionally come so far south as to illuminate the sky in our latitude. Sometimes they do not appear for many years. At the close of the seventeenth and beginning of the eighteenth century, those lights were not seen for a long period, and when they re-appeared, about the year 1717, our ancestors, who had not seen or heard of them, were all alarmed, and actually supposed the day of judgment had come.

During my life I have been so much accustomed to see northern lights, falling stars, (so called,) and fire balls, that they have long since ceased to excite my curiosity.

Nearly thirty years ago, I read an article in a Vermont paper, stating that the northern light, on a certain evening, was so low as to be visible between the spectator and a distant mountain.

NOAH WEBSTER.

New Haven, Dec. 30th, 1842.

QUEEN CHARLOTTE AND THE QUAKERESS.

In the autumn of 1818, her late majesty, Queen Charlotte, visited Bath, accompanied by the princess, Elizabeth. The waters soon effected such are spite from pain in the royal patient, that she proposed an excursion to a park of some celebrity, in the neighborhood, then the estate of a rich widow, belonging to the Society of Friends. Notice was given of the queen's intention, and a message returned that she should be welcomed. Our illustrious traveller had, perhaps, never before held any personal intercourse with a member of the persuasion, whose votaries never voluntarily paid taxes to "the man George, called king, by the vain ones." The lady and gentleman who were to attend the august visitants, had but feeble ideas of the reception to be expected. It was supposed that the Quaker would at least say—*thy* majesty, *thy* highness, or madam. The royal carriage arrived at the lodge of the park, punctual to the appointed hour. No preparations appeared to have been made, no hostess or domestics stood ready to greet their guests. The porter's bell was rung; he stepped deliberately forth, with his broad-brimmed beaver on, and unbendingly accosted the lord in waiting, with—what's thy will, friend?

This was almost unanswerable. Surely, said the nobleman, your lady is aware that her majesty—— Go to your mistress, and say the queen is here. No, truly, answered the man, it needeth not; *I* have no mistress, nor lady; but friend Rachael Mills expecteth *thine*; walk in.

The queen and princess were handed out, and walked up the avenue. At the door of the house stood the plainly-attired Rachael, who, without even a courtesy, but with a cheerful nod, said,—How's thee do, friend? I am glad to see thee and thy daughter. I wish thee well! Rest and refresh thee and thy people, before I show thee my grounds.

What could be said to such a person? Some condescensions were attempted, implying that her majesty came, not only to see the park, but to testify her esteem for the society to which Mistress Mills belonged. Cool, and unawed, she answered,—Yea, thou art right there. The Friends are well thought of by most folks, but they heed not the praise of the world; for the rest, many strangers gratify their curiosity by going over this place; and it is my custom to conduct them myself; therefore, I shall do the like by thee, friend Charlotte: moreover, I think well of thee as a dutiful wife and mother. Thou hast had thy trials, and so had thy good partner. I wish the grandchild well through hers. (She alluded to the princess, Charlotte.) It was so evident that the Friend meant kindly, nay respectfully, that offense could not be taken. She escorted her guests through her estates. The princess, Elizabeth noticed in the hen-house, a breed of poultry, hitherto unknown to her; and expressed a wish to possess some of these rare fowls; imagining that Mrs. Mills would regard *her* wish as a law; but the Quakeress merely remarked, with a characteristic evasion,—They *are* rare, as thou sayest; but if they are to be purchased in this land or other countries, I know few women likelier than thyself to procure them with ease. Her royal highness more plainly indicated her desire to purchase some of those she now beheld. I do not buy and sell, answered Rachael Mills. Perhaps you will *give* me a pair? persevered the princess. Nay, verily, replied Rachael; I have refused many friends, and that which I denied to mine own kinswoman, Martha Ash, it becometh me not to grant to any.

This is a fact. Some Friends, indeed, are less stiffly starched; but old Quaker families still exist who pique themselves on their independent indifference to rank.

SEEING JESUS.

Jesus, to thee, the Lord of glory, the light of the world, I turn mine eyes. The bright beauties of the earth fade away as I see Thee. Thanks, O my Father, for trees and flowers, and running brooks, and feathered songsters; thanks for the ocean, great and wonderful, the ever-living, moving water; thanks for the sun, and moon, and stars; but greater thanks, but higher praise, for Jesus, my Saviour! O Jesus, thou art the theme, the book, leaf after leaf of which shall be unfolding through eternity. Be it my highest aim to increase in the knowledge of thee, and to grow in conformity to thy likeness. Thy glorious perfections, O Jesus, are they to be shadowed forth in us? Are we to reflect thine own brightness? Yes, the glory given thee, thou hast given us. Shall I then *look within* to see Jesus? Yes, there look to find the shining excellence of his own nature; his humility, his love, his purity; and never let me be satisfied with seeing aught else but Jesus in my soul. I myself am a worm, an atom, once tossed on the wings of vanity and pride, paying homage to self, and rendering thee but shadowy praise. But now I have seen thee, I abhor myself—I love only thee—I pray only to be changed into thy likeness.—*Guide to Christian Perfection.*

A HOLY RELIGION.

To a young infidel, who was scoffing at Christianity, because of the misconduct of its professors, the late Dr. Mason said,—

"Did you ever know an uproar to be made because an infidel went astray from the paths of morality?"

The infidel admitted that he had not.

"Then don't you see," said Dr. Mason, "that by *expecting* the professor of Christianity to be *holy*, you admit it the highest compliment in your power?"

The young man was silent.

KNOWLEDGE AND LOVE: THE CHILD'S WISH.

One day a bright boy said to his father, "What is the meaning of the words *Cherubim* and *Seraphim*, that we meet with so often in the Bible?"

"Cherubim," replied the father, "is a Hebrew word which means knowledge, and Seraphim is another that signifies a flame; and it has been supposed that the cherubim are angels who excel in knowledge, and the seraphim angels who excel in loving God."

"I hope, then," said the boy, "that when I die, I shall be a seraph; for I would rather love God than know all things."—*New-York Observer.*

MEETING OF LORD ASHBURTON AND LOUIS PHILLIPPE.

In the year 1798, Lord Ashburton, with one or two friends, paid a visit to the Falls of Niagara. Upon their return they stopped to view the Falls of the Genesee. It was late when they had finished their examinations; and as there was no house in the neighborhood, they encamped out for the night. They were somewhat fearful that the Indians might try to plunder their camp, and they kept a good lookout. In the early part of the night, they heard a rustling among the leaves, and a crackling among the dry branches; but whether they proceeded from the tread of Indians or wild beasts, they could not tell. The footsteps were however evidently approaching their tent. They kept strict, silent, and anxious watch, for some view or sound which should reveal the character of the visitors. Soon they distinguished human voices, and saw the shadowy outline of human forms. As the party came nearer, they heard them conversing in French; and in a few minutes Lord Ashburton gave Louis Phillippe and his companions, a cordial welcome to his tent!—They had before met amidst the artificial splendor of European courts—and now, surrounded by the sublime and stupendous natural scenery of the American wilderness.

PUBLIC OPINION A PREVENTIVE OF WAR.

We rejoice to quote Mr. Webster's clear and bold avowal of *the influence exerted by public opinion in preventing war*: "With the advancement of society, and the improvement and diffusion of the means of education, a new and elevated tribunal has come into being, to which the disputes of nations must, in all cases, be referred—I mean that of public opinion. Nations cannot now go to war, unless for grounds and reasons which will justify them in the general judgment of mankind. The influence of civilization, the increase of knowledge, the extension of commerce, and more than all, that heavenly light which beams over Christendom, restrain nations from gratifying an inordinate ambition, by the bloody scenes of war. It has been truly said, that every peace arrangement is a tribute to Christianity, and a new proof of the benign influences of the Christian faith."

ANIMAL MAGNETISM.

We saw some experiments performed at one of our hotels, in this mysterious science, which were truly wonderful. A young lady who has been blind from childhood, was thrown into the magnetic state, and described the figures of the curtains, the color of the dresses, the furniture, &c. in the room. She sat at the piano, and the magnetizer had a written request sent him, that he would will her to play the tune mentioned on the paper; which she did, without a word being spoken. Several tunes were played in this way without making a single mistake. The magnetizer then said, that by simply imagining the lady's handkerchief to be any animal which any of the party might write out on a piece of paper he could make her tell the name, as written. A *cat* and a *rabbit* were successively imagined, and she immediately told their names, and was pleased with them. the word rat was then proposed, and as soon as she took the handkerchief in her hand, she threw it away, and screamed. To make a sure test, the word *elephant* was written, and as soon as she got the handkerchief on her knee, she began to groan, and said, "Oh dear, what shall I do with that?" and after it was taken away, she felt fatigued.

Several other interesting experiments were made in phreno-magnetism, &c. &c., with wonderful accuracy. Several gentlemen have been trying to persuade that gentlemen to give a public exhibition, to which we presume he will consent.—*N. Haven Her.*

The True Idea.—A man should live in the world like a true citizen; he may be allowed to have a preference to the particular quarter or square, or even alley in which he lives; but he should have a generous sympathy for the welfare of the whole; and if, in his rambles through this great city, the world, he chances to meet a man of a different habit, language, or complexion, from his own, still, he is a fellow-creature, a short sojourner, in common with himself; subject to the same wants, infirmities, and necessities; and one who has a brother's claim on him for charity, comfort, and relief.

Health.—An ancient philosopher once said: "If you find it necessary to have recourse to medicines, there are three which you may make use of with safety,—a *tranquil mind, moderate exercise*, and *temperate diet*."

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New-York, October 20, 1842. 6m

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CHARLES WISE,
Nov. 17, 1842. *N. W. corner Arch & Fifth sts. Philad.*

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